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☞ All communications, as well as letters of business, should be addressed to THE PUBLISHER.

[The following article we cheerfully publish, though we do not agree with it. Our remarks upon it may be found in the inside of our paper.]

To the Editors of the Register:

In the leading article of your paper, issued on the 9th of February, entitled "The Congregational Journal and The Trinity," I find the following language used in reference to some comments made in the Journal upon an article which appeared in the Register upon the subject of the Trinity;—"it misapprehends us, in supposing that we intended to say, that in reading the Gospels, one would come to the conviction that Christ was 'a man and only a man'. This we are very far from thinking." I do not trouble you with this communication because I suppose you intended, in this short sentence, to give utterance to any body's opinion but your own. Yet I presume you stand ready to justify your own opinions, when called to do so, in accordance with the spirit of the injunction, "be always ready to give to every man that asketh you, a reason of the hope that is in you." Now it has been my fortune, good or bad, to have the same charge made against me, as a Unitarian, which you repel in the article referred to; but I have never been able to respond to it in the manner that you have done; on the contrary my reply has been, "I am convinced that Christ was a man, and only a man;" and the reading of the New Testament has confirmed me in the belief, that he was "a man approved of God, by miracles and wonders and signs." And moreover, I can see nothing at all derogatory to the character, the mission, or the authority of Christ, as "a teacher sent from God," in the conviction that he was a man "in all points tempted like as we are, yet without sin." It is to me one of the attractions in the character of Jesus Christ "that he was touched with a feeling of our infirmities;" that is, as I understand it, participating in our nature. I am glad to believe that he was one of ourselves; and the fact of his superior goodness, his extraordinary powers, of his positive assertion of an experience of the Father's love and presence, co-operating with him as we believe no man before him had experienced, does not militate, in my humble opinion, at all with the conviction that he was "only a man."

I would like to ask then, what you mean when you use the language I have quoted above! There seems to me a confusion of thought in the minds of our Trinitarian friends when they speak of the divinity of Christ: they seem to think that divinity and deity are the same: and some Unitarians, it strikes me, are guilty of a similar confusion of thought when they deny the deity of Christ, and yet do not accept the plain doctrine of the Apostle, when he speaks of Christ as "a man approved of God by miracles and wonders and signs." They do not believe he was God; they do not believe he was man: but what do they believe? If they have any peculiar metaphysical theory about the nature of Christ, where do they obtain it? for it seems to me the teaching of the Saviour and of his Apostles is plain and simple that he was a man. And why should any one hesitate to adopt the opinion that he was a man? The Divine Being, God, it is to be presumed, can impart authority to a man, to do everything that is recorded of Christ. The nature of the messenger, does not invalidate, nor strengthen his mission; but the fact of his being delegated by the authority of Heaven, once settled to our satisfaction, would seem to justify our confidence in him for what he proposes to say and do. That is all we need; confidence in his mission. Now with my ideas of the sovereignty of God, I find no difficulty in the idea that a man should, through the influence of Divine providence, do and say all that is recorded of Jesus: and when in addition to this, there is no claim set up by himself, or his accredited Apostles, that he was anything but a "man approved of God," I do not feel authorized to go out of the way to show that he was anything else.

But perhaps some are unwilling to assert that he was "a man and only a man," because they fear that it will detract from the excellence and glory of his character, in the popular mind, if such an admission is made. Yet how can it have such an effect? It would be much more likely to turn men's minds back upon themselves, and lead them to inquire into the capacities, which God has given to this nature of ours, and to ask themselves the question why it is that men have so sadly mistaken their susceptibilities, and abused their opportunities! Depend upon it the application of many of the precepts of Jesus, loses its force through the idea that he was not like one of ourselves, tempted, yet without sin. He is represented to the common mind as a mysterious, an ideal, a visionary being, and not as one who walked this Earth in sympathy with mankind, and conquered its temptations by the power of faith. And in consequence of this idea, the capacities of human nature lie dormant, because men do not believe in themselves, and have no faith in the power of the truth to redeem them. This practical unbelief runs all through our system of education, develops itself in the family, in the school, in the street, and the market place, and this iniquity is handed down from one generation to another, and men persuade themselves that the sins of the world proceed from human nature, or in other words, are the result of the imperfections with which the Creator has rendered them. Thus God, and not man, is made accountable for the existence and continuance of sin.

My study of the Scriptures has led me to the very conviction about the nature of Christ, which you repudiate, and I should rejoice to have the controversy narrowed within the limits to which Trinitarians sometimes confine it. The Scriptures seem to me to authorize this, and I am not afraid to appeal to "the law and the testimony," in support of the opinion I have set forth in this communication. Was Christ God, or was he a man? The first idea is one which you do not accept, and very few who call themselves Trinitarians are willing to accept it without a definition that destroys all its force: the second idea is, I believe, accepted by many and their number is fast increasing; they would be joined by many more, and the New Testament would become a more intelligible and useful book if men could be taught to read human nature as it is revealed in Jesus Christ, rather than set up themselves as the model for all that is possible in character and attainment.

Bridgeport, Feb. 11.

[For the Register.]

A PEEP INTO THE PARSONAGE,

SHOWING THAT THE MINISTER AND HIS WIFE CANNOT ALWAYS AGREE.

"Well, my dear, have you written that letter yet?"

"What letter?"

"Why the letter that you were to send to the Parish Committee about your salary?"

"The letter you mean that you *wished* me to send. *I* never meant to 'stir in the matter.'—We can live on what we have."

"Not on your salary, though. You know that you have to eke it out with our little annuity. That God-send came just in time. 'Live on what we have!'—O, if the worst comes to the worst, we can live on a hundred dollars less. We might dismiss our blundering Bridget, save her meat and wages, give Mrs. O'Flanagan our washing, and do the rest of the work ourselves: then we could hire 'Marm' Hadley's old cottage cheap, let half of it to some reduced gentleman, and so bring down the rent. You could keep a day-school for young ladies, I might take in sewing, John, with your help, could raise 'sarse' enough in the garden for our use, Mary could pick strawberries for market—the sun and air would be better for them both than a close school—and so I *guess* we could scrape up enough to keep the five 'bairns' from starving. You could visit your people at odd hours picked up during the week. As for reading and studying, you did enough of that at College and the Divinity School. A quick brain can work without books. You, with your knowledge and talent, can write a sermon very easily Saturday evening for Sunday morning, extemporize in the afternoon—and make nothing of it. O yes! we could make the two ends meet somehow. I have a head and two hands, and so have you. Our wants are few, and our habits simple. If your people were like Oberlin's you would live as Oberlin did. If they were poor or at all straitened, I would n't say a word. As it is, it 's a sin and a shame"—

"Prenez garde, ma chere! The soul of Susan Nipper is shining in your eyes.—The Bible says 'Be content with such things as ye have.'"

"Yes, if you can't get any more. Ah, husband, you wrest the Scriptures to your own destruction. I take it that the Bible does not teach us to be unjust to ourselves any more than to others. Dr. Dewey is right. You ministers have a very false delicacy in this matter. You must remember that we have sons and daughters to provide for, and that they are growing more and more expensive every year."

"I know that by my bills. John is but ten years old and his shoes and clothes cost me more than my own."

"Yes, and in eating he will beat you out and out; and so will any one of the children, except the baby, and he will do his part by and by at knife and fork. How they are all to be fed, shod, clothed, and educated on your salary,—we living as we do now, and as our people expect the minister to live,—passes my comprehension."

"Providence will take care of us, Sarah."

"Providence helps those who help themselves. Why not do your part in asking that which, in all justice, is your due! I do n't want your people to make you rich, but I want them to give you a competence; enough to keep you out of debt and out of the *dumps*; to say nothing of laying up something against the days of sickness and old age. Besides, you are older than you were ten years ago, and worth more to your people, or ought to be. You preach a great deal better—you shake your head. Well, I won't insist upon it.—At any rate your society have ample means for your support. 'The laborer is worthy of his reward.' And there is no good reason of any sort why you should be kept just above freezing point. I am certain that if you were only to make your wants known to your people they would be ready at once to meet them."

"I am not so sure of that. They are kind-hearted, well-disposed, and perhaps as much attached to their pastor as one can reasonably expect in these evil days of change, but—but,—'there is a great deal of human natur' in man,' especially in man in a parochial state. Besides I hate to ask. I want them to *volunteer*. It would be so much pleasanter to have it come unsought for, if it comes at all. Some of my friends must know how it is with us. They have Yankee eyes. It is for them to move."

"Hark, there 's the baby crying for *his* salary. What he wants he asks for. Take a lesson from the child."

"And go *crying* to my parish!—Not I. I am of age and so are my people. They will do what is right, so good morning, and let me write you a sermon on the text,—'Take heed, and beware of covetousness.' Or on this, 'Take no thought for the morrow.'"

"Thank you. And when you have finished it, write one on the text 'If any own provide not for his own, and especially for those of his own house, he is worse than an infidel.'—And when you preach it, read to your people what the old fashioned Apostle who said this to Timothy had before written to one of the Christian churches, 'We beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake.'"

"I have no fault to find with my people on this score. As far as I can judge, they esteem me as highly as I deserve; and I believe they feel much attached to us both."

"I wish they would feel in their *pockets*."

"Get thee behind me, Sarah. 'Thou speakest as one of the foolish women speaketh.'"

"I only speak right out; just as Job did when his friends vexed him." P. C.

BE GENTLE WITH THY WIFE.

Be gentle! for you little know
How many trials rise;
Although to thee they may be small,
To her of giant size.

Be gentle! though perchance that lip
May speak a murmuring tone,
The heart may beat with kindness yet,
And joy to be thine own.

Be gentle! weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle! for the noblest hearts
At times may have some grief,
And even in a petish word
May seek to find relief.

Be gentle! for unkindness now
May rouse an angry storm
That all the after years of life
In vain may strive to calm.

Be gentle! none are perfect—
Thou 'rt dearer far than life,
Then, husband, bear and still for ear—
Be gentle to thy wife.

[Picayune.

[We publish the following carefully prepared statement, not merely for the sake of the Church of the Pilgrims, which certainly has strong claims on the benevolent, but as giving a better view than we have elsewhere seen of the condition of our large manufacturing towns.]

THE MORAL EXPOSURE AND SPIRITUAL WANTS OF MANUFACTURING CITIES.

The Unitarian Society, known as the CHURCH OF THE PILGRIMS, under the pastoral care of the Rev. WILLIAM BARRY, have nearly completed a house of worship. Necessity required a nearly central situation, and a durable structure. All attempts, except by the Catholics, to build churches in remote quarters of the city, have invariably been abortive.

The cost of the Church and land, with an organ, will be $1^m,500. Of this amount, near $7,500 has been raised by the Society—$6000 in Stock, for whose redemption by themselves fixed measures are in progress. The sum of $1800 has been generously contributed by persons of various religious denominations in Lowell. The Manufacturing Corporations have recently manifested a very enlightened and liberal spirit in aiding the construction of churches.—After deducting what we have encouraging hope of obtaining from this source, there will remain the sum of about $4200 unprovided for. To liquidate this sum, the Society look to their Christian friends abroad. What are their supposed claims to that assistance!

POPULATION OF LOWELL.

Lowell contained, in 1846, 29,127 souls.—The population, at this present time, is computed to be near 34,000. What is the character?

This population is made up largely of *the young*. More than one half have, by the public census, been found to be between the ages of 10 and 30 years—about 75 per cent. of this class being females. Most of these are inmates of boarding-houses. Many are far removed, at a critical point of life, from parental oversight.—They have no permanent habitancy here. They must feel the moral privations and perils incident to a transient residence, and a populous city.—They have the strongest claims upon an enlightened, Christian benevolence.

This population, again, is made up largely of *families in humble circumstances*—widows with dependent children—fathers of large households, who, impelled by want or the hope of better days, come to try their fortunes where labor is in demand, and old and young can be employed.—Most of these are poor. Many are illiterate.—Not a few bring with them habits diverse to the purity and order of a social life. It is not beyond the bounds of truth to estimate the whole number of such families—American families—here, at 2000, constituting one third of our entire population. Such a condition of society is unexampled, perhaps, in New England.

Men of intelligence will at once comprehend how little aid can be expected from this quarter, in erecting and supporting churches. Always poor, "strangers and sojourners" among us, often as nomadic as the Tartar or the modern Israelite; brought up, too, in many instances, on the very outskirts of civilization in our country towns, remote from churches and schools, and with confirmed habits alien to the orderly and pious observance of the Lord's day,—while such a population present a powerful appeal to our compassion, and demand a generous and enlightened provision for their intellectual and moral advancement, no reliance can be placed on them to maintain those institutions on which the whole moral fabric of society rests. They must be provided for. By whom?

What is the fact, regarding the pecuniary ability of our population? The total valuation of Lowell, in 1849, was $18,038,652. Of this amount more than 12 millions is the property of the Corporations—of course taking no part in the annual support of religious worship. *Less than one third of our valuation bears that charge alone*—a charge, it will be remembered, exceeding the original cost of churches. It will be difficult to find a parallel to the privations of Lowell, in this particular.

Then the actual available property of our city, here as elsewhere, will be found concentrated in a few hands, and in a few churches. The mass of the religious societies are composed of families of limited means. The rich may, as they do, assist the poor. Perhaps no city in the United States surpasses Lowell in the prompt, enlarged, free-hearted generosity of its wealthy citizens. There is a very general disposition, irrespective of sect, to answer every appeal of acknowledged public charity. Still the call is often oppressive. *Less than* 100 *of our citizens pay a civil tax of* $100, although the rate is so high as 82 hundreths of one per cent. Individuals in the receipt of no higher wages than one and a half dollars per day, are known to have paid from $50 to $60 annually, for the support of religion. The source of this condition of things is obvious. The rich profits of our industry, instead of contributing to nurture our moral and religious institutions at home, are transferred to other and more favored cities. The burthen (if such we may term it) of upholding the purity and order of society, falls heavily upon a few.—Is it surprising that those few ask the friendly aid of a generous and enlightened public abroad, not to *sustain* churches, but to help in *building* them!

CONDITION OF OUR CHURCHES.

What is the practical result of this state of things? First, for a population of 34,000 souls we have 19 regular churches. A few are the property of the society worshiping in them.—Seven other societies worship in halls or small buildings.

Religious institutions are desirable in any form, however humble. Yet a comprehensive wisdom and intelligent foresight must prefer the regular church, bound to the very soil, with a character to maintain, and an educated minister, to the fluctuating assembly, the creation of the humor of the day, obeying its wide impulses, and attached by no enduring bond to the community, which is to endure. On the former alone can we fully rely, for the protection of property and the preservation of social order.

Then the fact is well known, that not a church in Lowell, possessing a house of worship, is wholly free of debt, after years of effort to extinguish it. The expedient of selling pews, after long trial, has been wholly abandoned.—Many of our meeting-houses have stores beneath them; but the profit accrues, not to the congregation, but to an independent corporation of proprietors; and the expedient itself is FELT to be incompatible with a proper reverence for the House of Worship. Accordingly, burthened with claims of interest, pew charges are universally large, and, on the poor, onerous and insupportable. In societies composed of our least wealthy citizens, they range from $15 to $25 on each pew, from $4 to $6 a seat yearly—a few more, a few less. It is manifestly impossible that the poor, so numerous among us, should support such charges. Some of our older societies, once largely composed of *female operatives*, have for this cause (certainly in part) been reduced in numbers, and left with a congregation exclusively of *paying families*. To whom shall we look for the needed relief!

MORAL CONDITION OF LOWELL.

The subscribers are not alarmists. They would be accessory to no unjust impressions regarding our manufacturing cities. We believe in the conservative and redeeming power of an enlightened, earnest, practical Christianity. We have confidence in New England principles to sustain, with God's blessing, New England purity, intelligence, and social order. Religion and its worship are still held in honor, among us.—Lowell, in the main, is not unworthy of a good name among her sister cities. She owes this, in no small degree, to the wise and good men who have founded or conducted her prosperity—to the intelligence and public spirit of many of the Directors and Superintendents of her industry. The Past has done much for the Present. THE PRESENT OWES MUCH TO THE FUTURE.—Of the community it is as true as of the individual,

"The tissue of the life to be
We weave with colors all our own;
And in the field of destiny,
We reap what we have sown."

Great anxiety has been naturally felt about the experiment, yet novel, of building up a manufacturing population. We have been warned of the dire experience of the old world. The enemies of American industry have appealed to these examples to repress the industrial enterprise of our country. What is to be the issue! The grand error, in all former experiments in other lands, has arisen from forgetting the great law which demands that *moral and physical development should go side by side*, and that the *profits of labor should maintain the intellectual and spiritual growth of the laborer*. Human nature is the same in New England as in Old England.—The proclivity to evil is no less strong and inevitable, unless met with and coped with, here, than in the Old World. Are we doing what we ought to meet the demands of the present age? Let a few facts be presented.

1. It is undeniable that there has been a steady, sensible *decrease* in the attendance of our young men and young women—the former especially—upon public worship. This is attributable to many cause; not least to the excessive cost of seats in our churches.

2. The number of *families* wholly disconnected from places of public worship has increased in a far greater ratio than the population. The estimate, founded on a somewhat comprehensive knowledge of facts, is believed to be within the truth, that over one thousand families—American, Protestant families—have no regular connection with the city churches. Inability to pay pew rents is a very common excuse for the neglect

3. A careful investigation has made it to appears, that full 1200 American children between the ages of 5 and 15 years, have no instruction in Sunday Schools, and most of them, probably, receive no similar instruction, of a desirable character, elsewhere.

4. As the natural result, truancy has become prevalent Juvenile crime is on the rapid increase. More than 100 minors were committed to the city jail the past year; 37 were sentenced to the State Reform School. Profaneness, vagrancy, intemperance are fast spreading among the young.

The moral danger attendant upon this state of things is greatly enhanced by the facts, that so many of the families of the city are illiterate; that parents, compelled to work in the mills, leave their children without oversight. The temptation to employ very young persons in profitable labor causes a frequent, and, so far as the law allows, utter neglect of school education.—The late hours of labor afford little leisure and ability or disposition to self-improvement.

Candor and truth compel us to state, that, in spite of her valuable schools, so conservative of good, Lowell, in her moral character, has of late years been receding. This has affected the *character, efficiency, and productiveness of labor*. It is well known that, partly by the greater infusion of foreigners, the average tone and standard of morals among the operatives have fallen, and with them, as might be expected, *the perfection of the fabrics, and the profit of labor to the capitalist*. On what shall we place chief reliance to arrest the momentum of this moral decline? Much is to be hoped from our enlightened and improved system of public education. The Corporations may do much, by giving efficiency to the excellent moral system originally proposed, by demanding perpetual vigilance, for the moral security of our city. Much too, of amelioration, we believe, may be accomplished by our churches, our Sabbath worship, our valuable domestic missions, our Christian activity in enlightening and guiding the community, especially the young—most of all the illiterate, the neglected, the poor. In this work of humanity, we wish, if we may be allowed, to have a part.

The Society represented in this appeal has existed four and a half years. It numbers under its ministry about 100 families, many in humble circumstances. Not a few have regularly worshipped in no other church in the city. It has a Sunday School, which during the last year, has registered 153 scholars. It has also the direction of another similar institution in a destitute neighborhood, which, during the 9 months of a healthful existence, has taught 130 children, many from the very humblest walks of life.

In the construction of their church, they have provided enlarged accommodations for charitable activity. In the basement, besides an ample vestry suitable for lectures, and extensive ante-room, and a library apartment, they have a large and commodious school-room, in which it is their hope and design to maintain a day school of charity for destitute and exposed children, and an evening school for such youth and adults as may be induced to attend.

To enable them to give efficiency to their plans, it is important that they enter upon their work unembarrassed with debt. They would gather in the poor. They would facilitate their attendance at the Sabbath worship. They have, on their own part, done what they could. They have been generously aided by their fellow-citizens at home. They have reached a point, where, with a little assistance *given*, they may hope, with God's blessing, success, *withheld*, their strength must be crippled, their efficiency greatly impaired. Is it presumptuous in them to ask, to expect aid, from an intelligent New England public!

HAPPINESS IN MODERATION. As it is better to rest in health, straightened on a narrow pallet, than to roll in sickness on a wide bed; so likewise it is better for thee, contracting thy wishes, to be cheerful with little wealth, than to be miserable with great.

Self-esteem is often punished by universal contempt.

All men are idolators—some of riches, others of honor.

Make other men's shipwrecks sea-marks to yourself.

HONOR WELL BESTOWED.

The "Floating Church of our Saviour," in New York, was the scene of an interesting ceremony last Sunday, on the occasion of the Rev. Dr. Parker's sermon on the saving of 399 persions from perishing by fire, after being eleven days exposed on board the burning ship "Caleb Grimshaw," at sea, on her passage from Liverpool to New York, in the month of November, 1849. What gave an unusual interest to the services was the presence of the heroic sailor, Capt. David Cook, of the bark Sarah, of Yarmouth, Nova Scotia, and Capt. Hoxie of the ill-fated ship Caleb Grimshaw, who were observed sitting close to each other on the same seat. The preacher's text was from Psalms, 29th chapter, 3d verse,—"The voice of the Lord is upon the waters." Towards the close of his discourse he alluded in the following manner to the heroic conduct of Capt. Cook.

"I see before me one who has just saved from a ship on fire, yes, a ship on fire in the middle of the Atlantic ocean, belonging to this port, and who has just landed from his own succoring bark, 399 souls. I allude to the bark Sarah of Yarmouth, Nova Scotia, who after hovering like an angel on the wing of mercy round the burning ship over 8 days, in that cauldron of storms, the Atlantic ocean, succeeded in saving from one of the most awful of deaths, this large number of his perishing fellow men.

"We speak often, brethren, and rightly, of the bold bravery of our firemen on land rescuing life amidst danger most appalling. We are dazzled with the sublimity of that daring which in the battle fray will mount the parapet and scale the fortress, and gather laurels, and seek the bubble reputation at the cannon's mouth. But is there not something in that calm, cool, patient, daring, undiverted work of mercy which for more than a whole week, day and night, will stop on the raging sea and like the ocean bird hovering over the sufferers, shaken one by one in darkness as in daylight, from the top of the cresting and suddenly bursting wave, until all are saved, 399 of his perishing fellow men!

"I know I shall be forgiven, if before quitting this sanctuary of God, where you have been told a cup of cold water, given to a suffering brother, loses not its reward, I inform you of the presence of this noble minded sailor among us today. He has proved himself by this generous act, an honor to his profession, and to his generation. It is on this account we speak of him. He is a stranger among us, and leaves us tomorrow for his own home. Imitate, dear brethren, should it be in your power, his generosity, his humanity, and his obedience in this act, to the Holy law of love. Eight days did he stay by and hover round this burning ship, till he had rescued every soul which was then alive. Of all he attempted to convey to his ship, not one was lost. No, not one, such was his prudence and care; such the patience and toil of himself and men. He and his men forgot themselves, in order to show their mercy. Yes, said they, save them all, and *we will all live on short allowance till we see land*, if it gives us only an ounce of bread and a gill of water a day."

The excitement of the audience may be imagined. There was scarcely a dry eye in the house during the delivery of the latter part of his discourse, and the preacher himself was so much affected that several times his utterance seemed to be choked. After the benediction, Captain Cook, though with evident reluctance, suffered himself to be conducted to the door of the Church before any of the congregation left their seats, "that all on retiring, should have an opportunity to take by the hand and express their thanks to a man who had proved himself an honor to the name of a sailor, to his country, and to his generation." This was accordingly done. It was some time before the Church was cleared, as the house was much crowded with seamen and ladies, and others, but no person passed without pressing the Captain's hand. Among those who thus greeted him, was a weather-beaten tar, who had waited a long time, and who at last succeeded in grasping his hand, which he seemed unwilling to let go, shaking it with the strong emotion of a sailor, without uttering a word, but with the tears streaming down his cheeks. At last he was able to articulate—"Captain, God bless you!" and then turned to the gang plank and hastily retired. On being left, Capt. C., discovered that he had deposited in the palm of his hand a dollar bill. [Boston Transcript.

The following remarks made by Mr. Mann of Massachusetts, while the House was in Committee of the Whole on the State of the Union, on Friday, will be read with interest by many of our readers:

Mr. Mann said he claimed to be a freesoiler, if the term included one who wished the territories to be free. If a slave soiler was one who desired it to bear slaves, he was willing to be weighed in the balance, with the epithets which had been applied to the free-soilers. Though the term abolitionist was used as a term of reproach, fortunately it may be used in an honorable sense; and if abolitionist means a man who desires to abolish what ought to be abolished, then he took pleasure in being one. There are some who desire the abolition of this Union, and he was content that to these the term should be used as a term of reproach. It was applicable to persons at the North; but they were few in number and feeble in power.

It was announced by Gen. Cass, that Congress has no right to legislate on any subjects, including slavery, pertaining to the Territories. The Senator was driven to this, because if he had admitted the right to legislate at all, it can be applied to slavery. If Congress has no power to legislate, how is it that gentlemen propose to legislate for California, New Mexico and Deseret, and settle their boundaries? The question cannot be settled according to this doctrine. When persons leave their States, they leave behind them their local laws. They do not carry their systems of education with them, or their former laws on the subject of lotteries and gaming; they become subject to the laws where they locate. As to the South's considering the Wilmot Proviso an insult, there could be none, when insult is not intended, and disavowed. This is the rule among gentlemen. The North propose the Wilmot Proviso only to assert the great right of mankind. It is a fixed and settled purpose of the North that there shall be no more slave territory and slave States. He then spoke of the Southern Convention and the threats which had been made, in case of the passage of the Wilmot Proviso.

A dissolution of the Union cannot be peaceable; overt steps must be taken to carry it into effect; custom houses, magazines, arsenals, &c., must first be seized—and this would bring into requisition the power of the Executive, who has sworn to support the Union, and see that the laws are faithfully executed; and this would inflame the country into a civil war. He could not contemplate this subject without a shudder. If the day come, it would be with thunderings above, and earthquakes below, and darkness around—and when the darkness should be lifted up, they would see the country severed, and the deep, profound gulf between the sections filled with the scarred bodies of the combatants, and we would find our hands and garments red with suicidal blood. How could we stand before posterity, and say that the event came to pass because it was determined to carry slavery to a country where it does not now exist, and to retrogade to the dark ages, while all the world is looking on; but this was to take place at any and all hazards. If such an event must befall the country, we cannot but see the disastrous consequences. He then proceeded to show that the slaves could escape with more facility than they now do into the free States, having a frontier of 1,000 miles on the north, and a maritime frontier of 1,500 miles south and east. Where would the new territory fall? If a party secedes, he leaves the territory behind him, and that which the South contends for would be lost, unless slaves were carried there by force. Slaves would be instigated to escape, and even if a Northern army should invade the South, the slaves would not turn against those who have most sympathy with them.

It is said that there are three millions of slaves—let the adults escape, and the old and young would soon melt away. Let such a state of things come to pass, and the slaves would find a star in the East, which they would worship with Chaldean homage. Great Britain would not be found more friendly to the South than the North are. There are more emancipationists, ten to one, there than here. The great principle of the age is human freedom. Great Britain, France, Sweden, and degraded Mexico, and Turkey, have abolished slavery. Does any one think to trample out this love of freedom in the human breast? Nothing but the love of law, and the restraints thrown around the institution, prevent the inflammable material from igniting and consuming the whole.

Mr. Burt observed that the gentleman had said that instances of capital punishment were few in the South among the slaves, and he attributed this to sordid, mercenary motives. In South Carolina and other Southern States, it is well known that slaves are subject to capital punishment for crimes unknown to common law, for which white men are not subject. The slave is not entitled to the benefit of clergy, and for an aggravated assault on a white man, he is put to death.

Mr. B. called on Mr. Mann to withdraw the detraction.

Mr. Mann said that if he had inadvertently fallen into a mistake, he was most happy to be corrected. What he had stated was his impression. He had not his authorities, but thought that he could make good his assertion in some instances.

Mr. Venable obtained the floor, and the House adjourned till Monday.

MR. WINTHROP. The Washington correspondent of the Newark Advertiser writes as follows:

I cannot forbear, in this connection, to pay the just tribute to Mr. Winthrop for his firmness and perseverance in excluding the sale of all alcoholic stimulants from within the walls and under the flag of the capitol. It is well known that the distinguished New Englander adhered to his patriotic purpose in this regard, all the time he was filling, with so much dignity and impartiality, the high chair of the Speaker. What is to be the course of the present incumbent, I cannot say; but from a printed notice under the House, I am rather suspicious all is not right. On this placard are the following cabalistic characters: "*Refreshments of all kinds!*" That little *all* is a comprehensive word; and from sundry gyrations and nods which I noticed in passing, I am inclined to think that "more is meant than meets the eye."

My fears may all be groundless. I sincerely hope they are. But if not, you shall hear from me on the subject again. It is one of deep interest to the people of this Republic; for if their magnificent national capitol is to be turned into a grog shop, where men and boys shall be furnished, under sanction of Congress, with the accursed means of habitual intoxication, it is time for them to know it. And know it they shall, while there is one drop of blood in the hand that guides this pen.

A PRAYER. Lord! bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all the accidents and chances of the world; make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, charitable and loving; patient and contented; useful and observant, that we may delight in each other accordingly to Thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in the love and service of God for ever. [*Basil Montague.*

EVENING FREE SCHOOLS.

While in Roxbury we are just commencing the work of diffusing the blessings of Education among those who have never had, or who have neglected opportunities for acquiring that information which will fit them properly to discharge the duties of life, in the sister city of Salem, the effects of three years' continuance of such schools are most delightful and encouraging. Its discontinuance even for one winter would be looked upon as a great public calamity. By invitation of Mr. Ball, Missionary to the Poor in Salem, and Superintendent of the Evening Free School, I enjoyed an opportunity, last Monday evening, of witnessing a scene never to be forgotten. I was ushered into a spacious hall well lighted and fitted with every convenience and furniture to be desired in a school room. It was one of the evenings devoted to the instruction of females. The bright and happy faces of many were already there,—others soon came, and the room was filled.—On their seats facing the superintendent, sat 150 pupils and 33 teachers—all animated with hope and expectation—looking forward with delight to the commencement of their evening labors. A few passages from Proverbs were read and the Common Father invoked for blessing and guidance, and the busy hum of the school commenced. Each eye was fixed on book or teacher—all seemed wrapt in devotion to their evening tasks. And these young ladies moving about in their angelic mission to these young souls—whence came they! From rich or comfortable abodes, the dwellings of plenty and ease, in the rain and on foot, when scarcely the foot could find a resting-place. There they were with 4 or 5 pupils each, striving with all earnestness and love to lead them onward in the path of knowledge and virtue. It was indeed an interesting sight, well worth a journey to Salem to see; but I trust in two or three years we may be able to see the like in our own city. With similar efforts and a like liberality, we can accomplish a great work among the poor and ignorant. The expense of the Evening Free Schools in Salem is about $300 a season—a small sum truly, when we reflect that hundreds at that school, in a single winter, have learned to read and write. May the good work prosper elsewhere as it has in Salem! There the liberal citizens have come up readily to the help of the Missionary. His hands have never been tied for the want of means and his success has been most astonishing. The amount annually subscribed, including the amount paid for salary of the Missionary, is more than $2500. In Roxbury, where the calls for labor and exertion and charity are doubly as great, it would be well to keep in mind, that corresponding means are required to make the mission successful.

[Norfolk County Journal.

COST OF THE WAR ESTABLISHMENT. The Tribune says the money in the army expenditure for 1849, up to July, would weigh over 717 tons if piled up in Spanish dollars and would load 718 horse wagons with 2000 lbs. each of solid silver coin. These dollars would reach from the Potomac to the St. Lawrence. If they were tipped into these streams, the country would derive quite as much good from them.

"So I Prayed to the God of Heaven."

Nehemiah knew the value and true nature of prayer. In the presence of his royal master his heart filled with sorrow, and trembling with fears lest his request might not find favor in his sight, he forgot not God, but found time even there to send up an ejaculatory prayer to heaven. The time was short, for royalty was not accustomed to wait; so short, that his prayer could but have been an inward reaching for God's help, and yet the prayer was heard, and as quickly answered.

Had we but Nehemiah's faith, how much more should we have of his spirit of prayer.

In the busy scenes of life, in the hour of trial and temptation, without time to retire and pray, we still can cry inwardly for help, and grace will be given us in the hour of need.

We should feel that we have an ever-*present* God, and realizing this, our hearts must continually be going forth to him.

The prayer in public, and even that of the closet, may be forma! and cold; but this daily, hourly intercourse with God—this acknowledging him at all times as our only help—will give us the best assurance of our being indeed his children. [Independent.

RELIGION, EDUCATION, FREEDOM.

[The importance of these three elements in every nation, is the subject of Dr. Hitchcock's Election Sermon—a clear, sound, vigorous discourse. "Religion, education, and freedom, are inseparable, and mutually dependent." "True Religion, an enlightened system of Education, and genuine Freedom, form the three great vital centres of the Social System," and "no one of these vital centres of the social system can be in health and vigorous action, if the rest are diseased, or palsied." These positions, strongly taken, are maintained by an appeal to Reason, to the Bible, and to Experience. We have room here only to copy some of the suggestions near the close of the discourse.]

1. It shows us the reason why arbitrary governments and corrupt religions have been so much afraid of the circulation of the Bible.

Their supporters have usually been sagacious enough to discover that the Bible is a stern advocate for civil and religious freedom, and uncompromising towards all corruptions of its spirit. They know that the man, who submits himself fully and sincerely to its principles and spirit, becomes thoroughly republican and hostile to false doctrine. Hence, they sympathize with the priest of a perverted Christianity in England, soon after the art of printing had begun to multiply copies of the scriptures: "we must root out printing," said he in his sermon, "or printing will root us out." This was a true prediction; and in these times we are witnessing its fulfilment.

2. The subject shows us that the religious element is fundamental, in order to the support of free institutions.

Nor is it a false religion, or a perverted Christianity, that will do this: but there must be genuine piety in the community, or liberty will ere long degenerate, if it does not utterly expire. And it was the lot of Puritanism, for the first time in this world's history, to discover, and by its sufferings, and struggles, and triumphs, to demonstrate, this most important of all principles in the science of government. Even yet the world is purblind to this truth; and men are everywhere struggling for liberty, and expecting to sustain it when acquired, though religion have but a feeble hold upon the community. And when they are disappointed, as they always are, where pure religion does not prevail, enlightened statesmen seem in general to overlook this fundamental defect, and attempt to account for the failure upon other principles. But the Puritan has ever been distinguished, and in almost every country but our own, has been hated and persecuted, not more for the uncompromising features of his theology, than for his stern independence of character. Yet that independence is founded in his religion, and not till his views prevail, and his example be imitated, will men come into the full realization of their dreams of freedom.

3. The subject shows us that the prevalence of true religion will ensure the prevalence of education and liberty.

Christianity is as stern an advocate of education among all classes, as for the freedom of all. Nor can it conceal features so strongly marked: so that wherever it prevails in its purity, it will insist upon enlightening men's minds, and in breaking from their necks every yoke. And here too, Puritanism has set the example.—Wherever she has planted her foot, her first care has been, to rear a temple to Jehovah, then to found the College, the Academy, and the Primary School.

4. We see how important to the defence and purity of true religion, are education and freedom, among all classes of the community.

Though an ignorant man and a slave may exercise pious feelings, he can neither defend Christianity against skeptical objections, nor accurately expound its doctrines, nor guard its spirit against the frosts of formalism, or the wildfire of fanaticism. When the metaphysician, by subtle arguments, attempts to show that the external world has no existence, and consequently no argument can thence be deduced for the being of a God: when the phrenologist makes virtue and vice dependant rather upon cranial conformation, than upon moral causes;—when the physiologist maintains that mental phenomena are a mere function of the brain, and that organic beings, as well as all natural operations, may be the result of law, without a Deity;—when the astronomer demonstrates that the earth is not fixed, nor does the sun literally rise and set, as it was formerly supposed the Bible taught;—when the geologist describes a preadamite earth of indefinite duration, and the chemist declares that the world has already been burnt, and therefore, can undergo no future conflagration;—and when the philologist throws doubts over the obvious meaning of scripture, and converts its plainest truths into enigmas; and when baptized philosophy makes divine and poetic inspiration synonymous:—O, what but ripe learning can harmonize all these apparently discordant elements, and vindicate and enucleate the pure truths of the Bible! And what but general intelligence can secure the mass of the community, amid such angry waves, from making shipwreck of the faith.

5. The subject shows us when it may be safe and expedient to unite church and state.

Let no one be startled when we maintain that church and state should be united at the proper time. The only difficulty is, that men have attempted it too early. We have endeavored to show that the government is a democracy, where the members are governed by supreme love to God, and equal love to all mankind. Now suppose the church to be enlarged till it embraces all the world, and all its members conform strictly to these great principles. Suppose moreover, that all civil governments become strictly republican, and the rulers take the law of God as the basis of all political action. How much, in such a case, would the church differ from the state? Unless there are political measures that have no moral character, the two institutions would be nearly, perhaps precisely, synonymous. Both of them would be, what I have called a Theocratic Democracy; and there would be but one government and one church in all the earth. That would indeed be the perfect state of society so much talked of, and so little understood. When such a state of the world arrives,—alas, how long will it be delayed! then let church and state be united. Indeed you cannot

apart. But till then their union will be as incongruous and incoherent, as the parts of Nebuchadnezzar's image of gold, brass, iron, and clay.

6. We see in this subject the reason why so many efforts to secure freedom, have failed of success.

. . . . . .

7. This subject shows us that nations, as well as individuals, should make the principles of the Bible the basis of their policy and their treatment of one another.

Strange that any other doctrine should have been promulgated; and that the same men, who acknowledge their individual obligation to love their neighbor as themselves, to do unto others as they would that others should do unto them, and to bless them by whom they are persecuted, and even to love their enemies, should maintain that principles of expediency and policy, should take the place of moral principles in managing the affairs of nations. For what reason can be urged to bind individuals to conform to the rules of the Bible, which will not apply to nations; and if pure religion be, as we have endeavored to show, the most important of all the foundations on which a nation's liberty and true glory rest, can that people expect prosperity if its government substitute something else as the guide of their measures? And yet, had governments conducted towards one another according to Gospel principles, what an amount of blood and treasure would have been spared, and what an amount of happiness secured.

8. In the eighth place, if these three great interests of the community are thus inseparable, then should the different classes, appointed for their protection and advancement, be united also.

He whose special business it is to watch over and defend the interests of religion, should be in sympathy and harmony with those whose lives are devoted to the cause of education; and with those who are appointed to manage our political concerns. And so should these latter classes reciprocate that sympathy towards the guardians of religion. They all should mutually realize, that if the interests of any one of the trio are not properly and efficiently provided for, the interests of the others will suffer also. Instead of indulging illiberal prejudices towards one another, all should feel as if they had a common cause to sustain, and as if a wound could not be inflicted upon one, without reaching the whole. Thus would they form a three-fold cord, which, both scripture and experience testify, is not quickly broken.

Finally, the subject defines the great outlines of that policy which the rulers of Massachusetts should ever pursue.

Far be it from me to allude to particular political measures in the presence of the constituted authorities of this Commonwealth. But my office and my subject force me to speak of the great principles on which a government, founded by the Pilgrims, should be conducted. Their first and constant aim was, to establish and foster the institutions of Religion, Education, and Freedom. To sustain Religion, they found it only necessary to allow perfect freedom of opinion, and to protect all in the peaceful exercise of those forms of worship which conscience dictates to be right. They had learnt by bitter experience, that to take religion into the embrace of the state, was only to cramp its vital powers, and to convert it into a furious persecuting demon. Education, too, they did not attempt to bring under governmental control; but only by liberal benefactions to stimulate individual efforts. And with such a religion, and such means of education, they did not doubt that the people would select those men to manage their political affairs, who would defend their liberties, and wisely administer the government. It is a matter of just gratulation, that all who have filled the places of honor and trust, once occupied by the Pilgrims, in these respects have followed essentially their system of policy. On questions of political expediency they have had different opinions; but on these fundamental principles, they have all been united. Indeed, no Massachusetts statesman could outlive the storm, which a desertion of these principles would bring upon him. To honor and sustain religion, diffuse knowledge among the people, and preserve true liberty, this is a policy as settled in Massachusetts as the laws of the Medes and Persians. She cannot hope for superiority by her numbers, extent of territory, or any natural advantages. But by the fostering care of a free government over her religious and literary institutions, she can qualify and send forth, as she already has done, strong men into every part of the earth, to place a lever beneath the abodes of ignorance, sin and despotism, and lift them up into the sunshine of Christianity, civilization and freedom.

To give Massachusetts such a character, is the noble work committed to the constituted Authorities of the State now before me. We congratulate them upon the honor of occupying seats made sacred by so long a line of illustrious men, with so illustrious a beginning. It is indeed a distinction to be coveted, to take the place of such men, and to have confided to your management, interests so momentous. And it is a delightful evidence that the spirit of our fathers still lingers here, to find His Excellency, the Governor, His Honor, the Lieutenant Governor, the Honorable Council, the Honorable Senate, and the House of Representatives, instead of converting the Sabbath into a holiday or a business day, converting a business day into a Sabbath, and calling to their aid the ministers of the Gospel, that at the commencement of their responsible duties, they may recognize their dependence upon an overruling Providence, and baptise their legislation with the spirit of religion.

CHRISTIAN REGISTER.

Boston, Saturday, March 2, 1850.

CHRIST NOT A MERE MAN.

We have published on our first page a communication on this subject, though we entirely disagree with the views which it presents.

There is a certain popular sense in which Christ may be, as he is in the New Testament, called a man. He was garbed in the form and circumstances of a human being. His frame had the senses and the sensibilities of a man.—He had all the affections and spiritual faculties of a man. And thus speaking of Him as He appeared, He was properly called a man. But the question is whether He was not much more, and so much more that the moment you use language with accuracy, it is impossible to speak of Him as a *mere* man.

There is another view which has introduced confusion into the discussions relating to this subject. It is said, we think, somewhere by Dr. Channing, that all spiritual beings belong to one class, and on account of some such vague idea as this, there are those who seem to regard Christ as human, and man as divine. We know of no foundation for this idea, which carried out would put men and angels and God, in their essential natures, almost on a level. Each superior order may possess all the faculties of those below, but it does not follow that the inferior order possesses all the faculties of those above itself.

What constitutes a man? When you describe him, you describe not only the faculties and properties which he possesses, but what is equally important, their limitations. A man has the faculty of memory, but not of fore-knowledge.—The giving to him of the power of foreknowing in addition to that of remembering, would take him out of the circle of human nature far more decidedly than if you were to give him a new bodily sense. In this we see how impossible it is to speak of Christ as a *mere* man. Man lives *under* the laws of nature. Christ had authority *over* them. Man has memory, but in addition, Christ had foreknowledge. He was all that a man is, but how much more! He was so much more, that the laws by which his spiritual faculties acted are unintelligible to us. Our descriptions of man utterly fail in portraying Him. We think this is proof enough that He was not a *mere* man.

But, beyond this, His history is not that of a mere man. The circumstances of His birth, His sinless life, His knowledge and power transcending those of human nature, the peculiar relations which He constantly sustained with God, His resurrection and ascension, how little in these things like the history of a mere man.

We think too that His language respecting Himself must sound strangely to one who regards it as coming from the lips of a mere man. He has power "to lay down His life and to take it up again." "The Father hath committed all judgment unto the Son." "None hath ascended up into Heaven but he that came down from Heaven." "Before Abraham was, I am."—"And now, Oh Father! glorify me, with the glory which I had with Thee, before the world was." He was "the Saviour of the world."—Prayer was to be made in His name, He was to retain ever, close relations with each believing heart, and He who is in the midst of each body of true worshippers "sitteth also at the right hand of the Majesty on high." We cannot think that it was of him as a mere man, that these things were said. And here it is to be observed, it was precisely in those things wherein He was not *like a man*, that his authority as the Saviour of the world, consisted. When we refer to what he did as the world's Saviour, we refer almost invariably to something which *transcended the mere human faculties*.

But it is said that this view takes Him away from our sympathies and robs His example of its power. We think that there is much confusion of ideas here. Call him a mere man, still even in our correspondent's view, he was clothed with such miraculous power, and was so consciously and immediately connected with God, that in what was most essential, we can have but a very imperfect understanding of his life. The worth of His example lies not in the fact that He had all the weaknesses and no more of strength than we have, but in the fact that it was a perfect example, that in Him we behold a manifestation of Divine perfection. The power of one of Raphael's pictures as a model, lies not in the fact that the painter had the ordinary difficulties of an artist to overcome, but in the perfection of the picture. And so with Christ's character as an example. Its worth lies in the fact that it stands before the world like a new constellation in the skies, an immoveable standard of perfection, by which men are compelled to measure and judge themselves.

We have no sympathy with the tendency to reduce every thing down to an earthly level. It is good for us to look up to that which is above us. In our view, one great benefit of christianity arises out of the fact that its revelations are made by one, who, in the very act of his coming, breaks down, as it were, visibly, and in the most impressive way, the dividing walls between the material and spiritual worlds. We suppose the universe to be filled with spiritual beings. The place which Christ may hold, we do not attempt to define beyond what is written; but so far as man is concerned, he stands next to God God has made him the great medium of his great spiritual blessings. Through him we are to pray. He is head over all things to the church. To regard him as a mere man, would to our minds be the discrowning of Christianity. As a man he might have hold on our sympathies and be an example and a teacher and guide. But it is because he was more than a mere man, because he was mysteriously connected with, and a manifestation of, God, because there was a divinity in his words and in his life, that we pay to him, as a part of the tribute due to him, the awe and reverence and submission of the human heart.

Since writing the above we observe in the *Congregational Journal*, an answer to a recent article of ours on the general subject of the Trinity. We do not see any reason for continuing the discussion, as the views and the reasons for them on both sides seem to have been sufficiently expressed. So far as the particular questions of the Journal are concerned, the substance of such answers as we should give may be found in the above article, and in one or two others which have appeared within the last few weeks in our paper.

SUNDAY EVENING LECTURES. The sixth lecture of the above course was delivered by the Rev. Chandler Robbins. Its subject was—Regeneration—its necessity, methods, results. The house was filled, as on previous occasions, by an attentive and intelligent audience. We are glad to see that the interest in these lectures continues unabated. Much good will come from them.—The subject of the next lecture, to be given in the same place, is Christian Growth—Faith its root, Effort its law, Perfection its end.

SLAVERY IN CONGRESS.

That which we have been looking forward to for years as a momentous crisis in our national history would seem now to be at hand. No one can read the debates in Congress without perceiving signs of the serious apprehensions there entertained. Excepting Mr. Clay's, no speeches have yet been made which in their tone and spirit are at all worthy of the occasion. The calm, considerate, solemn voice of the free States has not yet been heard, and we await with deep anxiety the course to be adopted by Mr. Webster. It is a time to call out all his strength, and we cannot but hope that in his remarks on Slavery he will plant himself on those great principles of moral right, which cannot be moved by the angry passions of the day, and which are the only enduring foundation of national prosperity or a statesman's fame. Though we cannot as a whole accept Mr. Clay's resolutions, and though we felt our blood chilled by his remarks on giving up fugitive slaves, we could not but feel that there was in many passages of his speech a grand independence and a noble enthusiasm in behalf of the right.

We are not learned as to the specific measures best adapted to the occasion. But there can be no doubt as to the principles by which all who look to the permanent well-being of the country should be guided. Slavery, as an outrage upon the dearest and most sacred rights of man, must, on no account and under no pressure of circumstances, be permitted through our inaction or our vote to find its way into territories now free. Any representative from a free State, who knowingly consents to the further extension of this terrible institution, or who under whatever pretence fails to exercise all his influence and his power against it, or who in any way would compromise his principles on this subject or purposely mix it up with other subjects in such a way as to blind the eyes of the people, should be held up as a public culprit, never more to be trusted with any office of high public responsibility.

We want no blustering professions. The occasion is too solemn for them. There should be nothing to irritate the already too sensitive feelings of the South. But when a decision is to be made in regard to the further extension of slavery, our representatives are to be moved from their position by no personal menaces, and no threats of dissolution. For the sake of the Union we are ready to give up every measure of mere expediency; but we cannot even for the sake of the Union vote to sanction a great moral wrong and to extend it under the influence of our laws, or neglect to do all that we can under the constitution to prevent its extension. We hope that the nerves of the representatives from the free States will be equal to the trial that is before them.

[For the Register.]

TWENTY-SECOND OF FEBRUARY.

In by-gone days, when we were weak,
Some strong men by us stood,
Like primary rocks to front the storm
And buttress the infant wood.
Then we had Adams, Otis and Jay;
Then we had Morris and Ames;
Then Washington, king-man of all;
Great men,—great names and fames.

There were baby truths in those old days,
And there was full-grown wrong;
They smote the last with terrible blows,
And helped the babes along.
Chivalrous times and men were they,
Hearts of the grand old breed,
Gaston de Foix and the knight *sans peur*,
And Roderick the Cid.

What did they know of party bribes?
When did they kneel to pelf?
Or when were Country and Man and God
Less in their deeds than self?
Were the mountains taller in those days,
The streams more swift and strong,
That they caught the trick of a nobler grace,
And of a manlier tongue?

Northern Aurora speed your light
Into our skies' cold gray;
Appeal to the glad to-morrow,
From recreant to-day.
O shame this backward looking glance!
O shame this paltry fear!
And men of might be men of faith,
Far-eyed, deep-eyed and clear.

Valor is valor over the world;
Oh! do not think to gain
The hero's glory and meed of praise
Without his wound and pain.
Mid well-won palms earth's sovereigns sit
On high, in joyful calm;
But a bleeding heart is in each one's hand,
A heart for every palm.

Past days—past men—but present still;
Men who could meet the hour,
And so bore fruit for every age,
And amaranthine flower.—
Who proved that noble deeds are faith,
And living words are deeds,
And left us dreams beyond their dreams
And higher hopes and needs!

Not often great in name or place—
Great but to think and dare—
Some steadfast eyes yet look to truth,
Some steadfast hearts watch there.
And when they speak or when they sing,
Strange music seems to rise,
But the angels know it—the burden old,
And answer from the skies.

W.

[We thank the friend who has favored us with the following.]

[For the Register.]

MARY RUSSELL MITFORD.

The traveller who journeys by railroad, from London to Oxford, during the beautiful months of an English Summer, will stop for a few moments at the town of Reading. If he is fortunately able to stay long enough for a ride of half an hour, he will run down to "Three Mile Cross," and take a peep at the cottage of the lady of "Our Village." He will find the porch overrun with honeysuckle intermingled with various other fragrant flowers, and perhaps catch a glimpse of the finest female face in that county. One who was thus fortunate in a certain leafy month of June, not far in the backward vista of time, has shown us a letter recently written by the distinguished lady whose name all England delights to honor, which contains so many fine things that we have to regret sincerely the private reasons for withholding them from the public eye. We have, however, our friend's permission to extract the few paragraphs which follow.

"I love poetry and people as well at 60 as I did at 16, and can never be sufficiently grateful to God for having permitted me to retain the two joy-giving faculties of admiration and sympathy, by which we are enabled to escape from the consciousness of our own infirmities into the great works of all ages, and the joys and sorrows of our immediate friends.

"Among the books which I have been reading with the greatest interest, is the Life of Dr Channing, and I can hardly tell you the glow of gratification with which I found my own name mentioned as one of the writers in whose works that great man had taken pleasure. The approbation of Dr. Channing is something worth toiling for. I know no individual suffrage that could have given me more delight. Besides this selfish pleasure and the intense interest with which I followed this admirable thinker through the whole course of his pure and blameless life, I have derived another and a different satisfaction from the work. I mean from its reception in England. I know nothing that shows a greater improvement in liberality in the least liberal part of the English public—a greater sweeping away of prejudice, whether national or sectarian, than the manner in which certain parties in Great Britain have spoken of Dr. Channing. God grant that this spirit may continue forever."

COMMENTARIES, ETC.

In the numerous Latin works of the modern German theologians, we are often amused by the festive aspect of the words and phrases which they apply to the most abstruse and knotty questions and discussions, evincing a joyousness of spirit in the unearthing of Hebrew roots and the collation of Syriac synonymes, which we can only admire without hoping to emulate. Thus a commentator will quote a sentence from Gesenius in which an Arabic, a Coptic and Chaldee word are married to the Greek or Hebrew word under discussion by Latin copulas, and will pleasantly say of it, *arridet mihi*, 'it smiles upon me', while beyond the precincts of a German university it wears an inexorable frown. A dissertation, which taxes and transcends the critical acumen of the ripest American scholar, bears the tripping title of an *Excursus*,—a name which we might give to a schoolboy's run at recess. But even this is too grave a designation for frequent use. The more modest scholar, who flourishes his virgin blade in defence of some theory too recondite one would think ever to be called in question, christens his treatise a *prolusio*,—a forth-playing, a game, a piece of fun. There is one title that often meets our eye, (we never saw the book,) that looks absolutely wicked. It is Fischer's,* *Prolusiones de vitiis Lexicorum*,—"Sport at the Faults of Lexicons." That they have numerous faults, and *unreliabilities*, has been to us a long experienced fact too serious for laughter. But if the witty German made fun of Lexicons, what rare sport might not Commentaries have afforded him! We could copy a long list of inconceivable *sottises* committed by critics, whose commentaries no biblical scholar can afford to dispense with. Adam Clark, always profound, and offering a magazine of learning on almost every mooted point, abounds in the grossest solecisms of interpretation. Thus by a process of reasoning, which not one theologian in a hundred has learning enough to fathom or refute, he proves the serpent that tempted Eve to have been a *monkey!* We know not where to match for utter non-appreciation and inconceivable bathos his comment on the impressive words of our Saviour, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels!" Clark says upon this, "A legion at different times, contained different numbers; 4200,5000, and frequently 6000 men; and from this saying, taking the latter number, which is the common rate, may we not safely believe that the angels of God amount to more than 72000!" Kuinoel, generally rational and judicious, supposes the devil, who tempted our Lord, to have been a member of the Jewish sanhedrim, deputed for that self-same end. Among the common errors of commentators has been the substitution of their own ideas of what ought to have been, for facts in geography, history and archæology. Thus, because in Deuteronomy certain blessings are appointed to be uttered on Mount Gerizim and corresponding curses on Mount Ebal, it has been common to represent the former as surpassingly verdant and beautiful, the latter as frightfully sterile and dreary. Professor Robinson however, says, that, as seen from the intervening valley, "the sides of both these mountains were to our eyes equally naked and sterile. The only exception in favor of Gerizim, so far as we could perceive, is a small ravine coming down opposite the west end of the town, [Nabulus, the ancient Sychæ] which indeed is full of fountains and trees; in other respects both mountains, as here seen, are desolate, except that a few olive trees are scattered upon them."

* The same Fischer wrote Animadversions ad Wellerum, *Animadversions on Weller*, whether father or son of Pickwickian renown, we are unable to ascertain.

But of all follies perpetrated by biblical interpreters, the palm must be given to the expositions of the miraculous narratives of the Gospels by the [so called] rationalist, Paulus, who professes to receive the record in the sense in which the evangelists wrote it, and takes upon himself the arduous task of so interpreting their language as to make it imply nothing supernatural,—an attempt as daring, as it would be for a mathematician to prove that *five times four are sixty*.

We were startled the other day by being asked by a friend equally intelligent and devout, whether the cock that alarmed Peter was a Levite on duty in the temple, or a Roman sentinel; and were surprised to learn that this absurdity, which we had almost forgotten, had been named as a tenable theory in one of the most deservedly popular commentaries of our day. We find, on examination of authorities, that some eminent critics have maintained that the only crowing that Peter heard was the knocking on the gate of the temple, by which the Levitical watch called the priests to their morning duty. The ground of this strange perversion of the only possible sense of the narrative is a passage in an obscure Rabbinical writing, in which it is said, "They do not keep cocks at Jerusalem, upon account of the holy things; nor do the priests keep them throughout the land of Israel." But Lightfoot, who quotes this passage, tells us that there is abundant evidence that this useful fowl was kept at Jerusalem as well as at other places, and cites the story of a cock, who was arraigned before the Sanhedrim for the murder of a child, tried, convicted, sentenced and stoned to death.

In what we have said, we would not discourage resort to the commentators. We can hardly name one, whose annotations are not in the majority of instances grave and valuable. But they are chiefly to be prized for the suggestions which they make of possible and probable interpretations. Between the different significations assigned to a passage, the reader must generally appeal to his own common sense for the ultimate decision; and we would most emphatically say, —*Where a commentator outrages common sense, he is never to be trusted.* And, with all the obscurity that rests on single words and phrases in the Scriptures, we have abundant reason for gratitude that the great truths appertaining to the spiritual world and the fundamental laws of duty are so plainly written that "he that runneth may read," and "the wayfaring man, though a fool, need not err therein."

PROOF TEXTS.

An excellent Trinitarian friend of ours, in a recent sermon designed to prove the supreme Divinity of Christ, laid chief stress on the text, —"That all men should honor the Son, even as they honor the Father." He repeated the passage again and again, with a deep and solemn emphasis on *even*, as if that were the decisive word, which superseded all further controversy. We apprehend that he had followed Dr. Chalmers' advice to his students, to have but little to do with the originals of the sacred writings in theological discussion; for, had he opened his Greek Testament, he would have seen that there was nothing in it corresponding to the word *even*, which our translators have inserted on their own sole authority. He would have seen also that the adverb rendered *as* corresponds as closely as two words in different languages can, to our adverb *as*, having the same diversity and the same indefiniteness of signification. It primarily denotes not equality of degree, nor even similarity of kind, but simply *parity of fact*. It may, like our *as*, connect equal things; but it indicates not their equality, but simply their co-existence or some single relation of resemblance or analogy. The context alone can teach us whether equality is implied or not. Thus were we to say, "The Emperor of Austria is to be honored as the Queen of England," it would be inferred that we assigned to them the same kind and degree of honor. But if we say, "The ambassador is to be honored as his sovereign," we do not mean that the same kind and degree of homage are to be rendered to the one as to the other, but that the one must be as truly respected in his place and office, as the other is in his. Now in the passage which has called forth these remarks, *as* is defined and limited by what precedes,—"*hath committed* all judgment unto the Son." He, who commits, and he who wields delegated authority, may be the subjects of honor, one no less really than the other, but not of honor identically the same in kind and degree.

A word about proof-texts. We have so little faith in them, that, though we need never be without a quiver full of them, we never like to use them except against an antagonist, whose limited intelligence makes him mail-proof against the weapons of a more manly warfare. A proof-text is commonly a verse or a fragment of a verse torn by main force from its environments of circumstance, occasion and context, from whatever might define or limit it, and employed as if it were a divinely given aphorism, embodying a logical statement of some fundamental truth. Thus the writer to the Hebrews, in describing the Jewish ritual, speaks of the bloody lustration through which all the utensils of the tabernacle passed, and adds, that, by the law, nothing is let go without this process,—"without shedding of blood." This passage, which the context explains so that he that runs may read, in the form given it in our translation, "Without shedding of blood is no remission," and with the words of *sin* arbitrarily added nine times out of ten, leads the array of proof-texts among the believers in Christ's vicarious sacrifice. Common sense would not suffer men to treat in this way any book but the Bible; nor would the Bible ever have been thus dealt with, had not the printer's art first mangled it, by the arbitrary division into verses, each of which is made a paragraph by itself. For the purpose of reference, we would have had the chapters and verses numbered, and indicated as unobtrusively as possible in the margin of copies; but none can say how many strange heresies would have remained unborn, how many sects would never have seen the light, what rivers of polemic ink might have been spared, had the Bible been printed as other books are, with such divisions only as the sense demanded. In point of fact, with many minds, of two opposite dogmas, that which has the least color of support from Scripture is the most likely to be believed. One doctrine may pervade the whole sacred record, may give the undertone to prophecy, precept and parable, may be expressed or implied in forms too numerous for specification; and in that case it will seem to have no proof-texts, because there are none which its advocates could single out as declarative of it, without admitting that it had a less substantial basis than the general voice of Scripture. The opposing dogma may seem to be taught in two, three or half a dozen texts; and, because they stand out in such apparent contrast with the whole face of the record, they are conspicuous, remarkable, emphatic,—they constrain the awe-stricken belief of the superficial or timid inquirer, and make him blind to a hundred-fold the amount of conflicting evidence. This is eminently the case in the controversy with reference to the supreme deity of Christ. His inferiority to the Father is implied, throughout the New Testament; and were we to descend to proof-texts, we should have to transcribe almost the entire Gospels and Epistles. It is indicated in the very correlative words, *Father* and *Son*, between which it is amazing that polemic ingenuity could ever have inserted the idea of literal equality. It is the only possible exposition of our Saviour's prayers to God, and his reiterated expressions of dependence, subordination, submission and trust. It furnishes the only rational interpretation of the very numerous instances, in which Christ's works, offices and authority are spoken of as having been commended, committed, given by the Father. It forms the whole burden of the discourse in John v., from which come the words, "That all men should honor the Son even as they honor the Father." Were we to sum up this discourse in a single sentence, it would be, "I have nothing but what I have received from the Father," and, in assigning the reason why "the Father has *given him* authority to execute judgment," our Saviour cites not his own deity, nor even his intimate union with God, but his kindred with the race to be judged,—'because he is *a* son of man,"—*a*, not *the* son of man,—the definite article, which makes this phrase an official title of the Messiah, being omitted here, and in no other instance in the New Testament. Such being the general testimony of Scripture, and especially of our Saviour himself, there are half a dozen, more or less, of passages, that, as they stand in our version, seem to imply the supreme divinity of Christ. Some of these have no such aspect in the original. Some of them are texts, of which even Trinitarian critics regard the common reading as erroneous. All the rest admit of more than one interpretation. Now the question is: Shall we interpret these few texts in accordance with the general voice of Scripture; or shall we distort the fair and obvious import of hundreds of texts, whole discourses, Gospels and Epistles, so as to make them mean what these few passages may possibly mean? Here rests the main issue between Unitarians and Trinitarians.

We plead not guilty to the stale charge of preferring the deductions of fallible reason to the dictates of revelation, and of refusing to believe what we cannot understand. We believe the scriptures, and are ready to receive on their testimony truths, which unaided reason could neither discover nor verify. We believe much that we cannot understand; nor are we disposed to obtrude our skeptical *why* or *how* where revelation is explicit and decisive. But where on the face of the sacred record the proportion of seeming evidence on our side to that in behalf of our opponents is as a hundred to one, even if they adduce a few plausible proof-texts, we will rather acknowledge that we do not understand them, than profess our belief in the opposite proposition, and coin a clumsy figment, (like that of the two natures of Christ,) without a shadow of scriptural proof, to patch up the unreconcilable contradiction?—If it can be proved from the tenor of scripture that Christ was God or equal to God, we will not hesitate to believe so, and to worship him as God. But we know that he was not both the everlasting Father and the first-born Son, equal with God, and inferior to him, omniscient and ignorant of the divine purposes, omnipotent and unable of himself to do anything. These contrasted terms represent not one unintelligible mystery, but a perfectly intelligible series of contradictions and incompatibilities; and we reverently receive that one of the two opposite theories which we think that the scriptures teach, and with which we find no difficuly in harmonizing the proof-texts urged in behalf of the other.

"Bible Society of Massachusetts"

We learn that a public and special meeting of this Society was held, agreably to notice, in the Hall of the House of Representatives, on the evening of Feb. 20th. For the particular object of this meeting, and some account of the addresses offered, we refer to the report of "the Boston Journal" which we have extracted in another column.

We are gratified to perceive that, with the Governor of the Commonwealth, several members of the Legislature and other friends of the cause were present, and that a strong interest was expressed in the sacred objects of the Society.

It appears that "the American Bible Society," which in its design of circulating the Scriptures has for many years included Massachusetts within its care, has withdrawn, that it may leave to the State Institution its entire original and appropriate field of operation. The increased demands, which are thus made upon the resources of the latter, as well as repeated and increasing applications for the supply of destitute and distant places, as California &c. &c., render it highly desirable, that its resources should be enlarged. An agent has lately been appointed by the Trustees, who has had the confidence of other similar institutions, and the Depository of Bibles, besides being removed to a more convenient location than formerly, has been considerably extended. It is now thought desirable that some new interest should be awakened for the Society in the community at large, and, particularly that the number of subscribers, life and annual, should be increased in some proportion to the growing demands made upon the funds.

We invite the attention of our readers to the statements exhibited in the report of the meeting, to which we have referred; and cordially commend the benevolent and unexceptionable objects of the Society to the favourable regards of a Christian community.

NEW PUBLICATIONS.

THE BANKERS' MAGAZINE. Feb'y. 1850.

This was sent us to notice, we presume, on the well-founded conviction that ministers have so little to do with banks and the stock exchange, that they must be impartial judges of the worth of a work like this. We are sorry to say that the assumption is correct,—very sorry to say that we are so innocent of all monetary accumulations, that nothing could be more unbiassed than our opinion. But unfortunately, as critics, this destitution of any practical interest in banking, has prevented our acquiring that theoretical knowledge of the subject, which is also necessary, in order to give our opinions value. In order that our notice might be trust-worthy, we have placed the work in the hands of a friend, whose judgment in such matters is entitled to the highest confidence and authority, and from him we have received the following criticism:

"The Bankers' Magazine" was first published at Baltimore in 1846, edited by Mr. J. Smith Homans. It is now issued from a Boston press, and continues under the same Editorial charge.

This Magazine usually contains much matter of general interest, to a Commercial community, besides its summary of information on the subject of Banks and Banking. But it may be safely said of it, that its value would be greatly enhanced if it were conducted with a more thorough and discriminating knowledge of the different modes of Banking in our own country; and especially if the peculiar advantages of "the Suffolk Bank System," over all others, were better understood. Scotland is the only country in the world which has conducted its Banking on principles at all analogous to those of New England, and her success has been unequalled in Europe, not excepting even the Bank of England, since the adoption of Sir Robert Peel's important amendments, by which the discount department was separated from the issue department. The Scottish system, however, is more imperfect than ours, as exchanges between the different Bankers are made only twice a week,—on Monday and Friday,—whereas every Bank in New England *redeems daily*, without the use of specie, all the bills for which the public have no longer any use.

In the February Number of the Bankers' Magazine the recent report of the Bank Commissioners of this State is reviewed. The Editor recommends that our Banks should be required to keep on hand ten per cent. of their Capital in specie. Now, this may possibly be necessary in Baltimore, Philadelphia or New York, but not in New England, although Banking is conducted here quite as safely as in either of those cities, but far more economically; that is, with the loss of less interest on dead capital. Indeed, five per cent. of the capital, is more specie than is required, under our system, as the experience of 25 years has shown.

The same number contains an argument to show that the New York Free Banking System is preferable to any other. Whereas it appears from the last Report of the Comptroller of that State, that 31 Banks have failed since the system was adopted, in 1838, and several of them, adds the Comptroller, with disastrous consequences to the public. This unfortunate result is attributable, in part, to the repudiation of some of the States whose Stocks had been taken to secure the notes issued. The law now requires a pledge of either New York, or United States Stocks to indemnify the State for all notes issued to the Banks for circulation. A portion of the State's indebtedness is required by law to be paid annually, and according to the Comptroller's calculations, 15 or 20 years will find the National Debt of the United States paid off. There will then remain little or no foundation for this fair fabric to rest upon. Thus, the New York Free Banking System, instead of providing for a gradual increase of Banking facilities, to meet the growing wants of the business community, has carefully provided that the basis on which it now rests shall be gradually removed. The system is radically defective, and must soon be given up entirely or essentially modified.

We trust that "the Banker's Magazine" will not consider us either captious or boastful, but if it should, we must still believe "the Suffolk Bank System" preferable to any which has yet been devised.

LECTURES AND ESSAYS: by Henry Giles. 2 vols. Boston: Ticknor, Reed & Fields. 1850.

When we listened to Mr. Giles, we thought that his Lectures owed some part of their charm to his fervid delivery, to a voice which without any special merits of its own was, to a singular degree, modulated by the emotion of the moment, and to his self-forgetful and almost childlike abandonment to his subject. And doubtless all these things were so many added attractions. But we find that his Lectures bear the test of reading quite as well as that of hearing. His manner, in one respect, rather hindered than helped the force of what he said. It made more prominent the only prominent fault in his style, a too great tendency to antithesis. It brought out too distinctly a series of brilliant points, which, if they at first dazzled, at length wearied. On the printed page there appears scarcely more than enough to give to the style great vivacity.

No popular lecturer among us has had a more successful career than Mr. Giles, and he has fully deserved all his success. He has the art of casting the products of patient and mature thought into popular forms. He presents large and extended views of most of the subjects he discusses. After it has been matured in his own mind, he seems to have an instinct for seizing upon those few topics which carry you to the summit levels of the subject, and thus enables you from those overlooking heights to survey the whole surrounding region.—His criticisms are almost invariably admirable for their insight and good sense. But above all,—the true charm—whatever he writes is pervaded by a genial, warm, frank and generous tone of sentiment, which, when he condemns, saves him from bitterness; which makes him hospitable to all forms of beauty and truth; and, while tolerant to the weakness, sensitive as a child to all the nobleness of human nature. In the temper in which he writes he is a model for reformers. He never instructs the intellect at the expense of the heart; but while he exposes the wrongs under which the world groans, he awakens those generous sentiments which prompt men to remedy existing evil. We will not, however, undertake to write a criticism. We would only say, that they who have listened with gratification to Mr. Giles in his public discourses, will be scarcely less pleased with him as he appears in print. The work possesses the additional attraction of being published in the very best style of Ticknor, Reed & Fields.

SOUTHEY'S LIFE AND CORRESPONDENCE.

This Life of the most accomplished of the purely literary men of the time, is prepared with skill and judgment, and is one of the most interesting biographies of the day.

MORALISM AND CHRISTIANITY: by Henry James. New York: J. S. Redfield.

During the last few years we have had in New England the advantage of a Laura Matilda style of philosophizing, which has furnished an innocent occupation to various young persons who might have been worse employed. Its distinguishing characteristics were originally an enormous fluency which drowned the few ideas that drifted down the current; great self-conceit; a pretension to what has been called inspiration, but which is apparently only an apology for having nothing distinct and definite to say, and the claiming of intuition and impulse as furnishing the only proper law of life. Those who have cultivated this branch of philosophy, have been remarkable for their imitative qualities, so much so indeed, that many of them have succeeded in copying quite accurately the phraseology of those whose ideas they evidently did not in the least comprehend. Its mild and wordy pretension at first gave it currency, but as this seems to fail, it puts itself into the attitude of being greatly alarmed by its doubts of what most men believe. It has apparently come nearly to an end. The harvest is gathered; but a few spindling ears —a few pale autumn blossoms, still come out. We think Mr. James must be nearly the last man.—He has got above morality and has discovered the absurdity of nearly every thing which any one else holds in respect. He seems to possess considerable brightness of mind, and sufficient logical acumen entirely to bewilder himself in hopeless absurdities. We cannot imagine any sufficient reason for writing such a book, except to show how Mr. James has been let into the secret of the general folly of mankind; and we cannot think the mere proclaiming of this to the world is of sufficient moment to secure for it any very enthusiastic reception. However, there is no harm in saying what he does if he feels moved to do it; we only wish a mind of evident honesty and of considerable power in certain ways, were more profitably employed.

MONTHLY RELIGIOUS MAGAZINE FOR MARCH.

The "Monthly" appears promptly, as usual.—Instead of any notice of our own, we copy the following courteous one from the *Independent*. That paper is speaking of the journals of its own body, with commendation, and says:

"The question now occurs, why we cannot have a monthly Magazine that shall be in sympathy with good influences? in sympathy with freedom, and humanity, and liberal learning, and the spirit of charity? in sympathy with CHRISTIANITY, in its simplicity, generosity, and hopefulness and faith? It should not be devoted to discussion and speculation, so much as to the clear and forcible presentation, in forms of beauty like those with which the gospels are filled, of practical Christian truth. It should not be popularly recognized as of either 'the blue or the green schools of orthodoxy.' It should avoid the detestable habit of snarling, as a man avoids the itch. It should not grumble. But it should aim from month to month, with true warm-hearted piety, and large intelligence, to quicken its readers. It should aim to do for the orthodox community what the Boston monthly Religious Magazine does for the Unitarians; with a better theology, because a larger and truer, but with an equal comprehensiveness of range, and an attractiveness of manner as pleasant and grateful. Who will establish it?"

JOLLIFFE: by the author of a "Trap to Catch a Sunbeam."

Old Jolliffe is an old man who goes about making the best of things, and showing how a contented mind may be a continual feast. We recommend the book to all who make a business of feeling discontented, and badly used especially by those who seem more prosperous than themselves. "The Trap to Catch a Sunbeam" is an admirable little story, but we think this decidedly the best of the series, that has yet appeared It may be regarded as a plea for that much-abused and unfortunate class of people—the rich; and we hope that it may do something to reconcile them to their condition, and to convince others that an act of *kindness* or *generosity* is none the less kind or generous, and none the less deserving of gratitude, because it happens to be done by a wealthy person.

CHRISTIAN REVIEW. Jan. 1850. New York.

The present number of this work appears under the Editorial care of Rev. S. S. Cutting, assisted by Prof. Gammell, and Doctors Williams and Kendrick. This is a strong array of Editorial names. The place of publication is transferred from Boston to New York. The work has been unequal in its character, but has always been conducted with ability. The Editor's address shows that strenuous efforts will be made to maintain and increase its worth. The present number contains articles on the origin and political life of the English Race; History of the Pulpit; Reforms and Reformers; Bowen's Lectures; Paul at Athens; Nineveh and its Remains; Williams's Miscellanies; Editorial Address; Notices of Publications, Intelligence, &c. The contributors are gentlemen well know for their scholarship and ability as writers. We regard it as one of the works, no only useful to the denomination which sustains it, but creditable to the Theological literature of the country. We have now time to make only this brief notice, but we hope on a future occasion to remark more particularly on one or two of the articles which have most interested us. If a Christian spirit, liberal scholarship, and literary taste present any claims on the support of the community, it ought to be generously sustained.

THE PULPIT REPORTER. New York: Feb. 9. 1850. Vol 1. No. 6.

This number contains sermons by Rev. T. Armitage, Baptist; Rev. R. W. Allen, Episcopal Methodist; Rev. W. H. Benade, Swedenborgian; Rev. Andrew Stevenson, Reformed Presbyterian; and an abstract by Rev. David R. Austin. The great value of this publication consists in the fact that in a very simple and cheap way, it enables one to learn what the actual style of preaching is in different denominations. For this reason, we have read the work with much interest. We are also pleased with it, because it is common ground on which all sects meet. It is not to be supposed that the sermons are equal in value to the best of those published by the one or two leading men of the several denominations, but notwithstanding this, they must, we think, give a highly favorable idea of the character of the American pulpit. We doubt very much whether a publication containing a succession of speeches in Congress, would exhibit (we will not say as high a moral purpose, but) as much of intellectual power.

INSURANCE ABSTRACT. Massachusetts, Dec. 1849.

We never read the account of a successful Insurance Company without a sensible glow of satisfaction. It is the briefest and most emphatic way of saying that the homes of the land have been shielded from fire, and the fleets of commerce free from wreck. The prosperity of the Stockholders is the direct result and sign and measure of the prosperity of the insured. Judged by this standard, Massachusetts would seem to have been, of late, free from serious disasters, for the average dividends of companies having a specific capital, during the last five years, has been 8½ per cent. This abstract is the one prepared for the Legislature, and is drawn up with care by the Secretary of State.

CICERO'S SELECT ORATIONS. Schmitz's & Zumpt's Class

[For the Register.]

CHRISTIANS.

The "Christians" are waking up to the importance of Education as a means of advancing the spread of pure Gospel truth. At this moment the question of a college is hopefully agitated among them. They have already a few schools, of which the Starkey Seminary is highly respectable as to character. This institution has a very neat and commodious building of brick, four stories high, and eighty feet long, located on the Western shore of Seneca Lake. This charming sheet of water never freezes, and even at midwinter forms the connection between the two great lines of Rail Road in the State.

This Seminary has been in operation seven years, and is now in a very flourishing state. The number of pupils, this winter, is about one hundred. The principal, Rev. Mr. Chadwick, is a graduate of one of the best Eastern colleges, and is in every respect qualified for the responsible place he occupies. The teachers in the several departments seem all to be competent and faithful. Connected with the school is a choice library and an excellent philosophical apparatus. For both library and apparatus, as well as for the recent present of a sweet-toned bell, the Seminary is much indebted to generous hearted Bostonians.

At the present time a pleasant religious interest pervades the Institution: without any excitement, or a single extra sermon, a considerable revival of religion has quietly occurred among the pupils. A similar work, one year ago, has furnished, among its fruits, three members of the present Junior Class in the Meadville School. Sectarian prejudices are so far overcome, or softened down, that the Seminary with its present teachers, is strongly recommended by the Baptist and Presbyterian clergymen in the town, and is patronised by the different denominations.

Ontario Co., (N. Y.) February. * * *

OUR "COUNTRY MINISTER," — ANTI-MASONRY.

[We cannot enter into the following question. It belongs to a class of subjects which we are not competent to treat. We publish, however, a part of a communication which we have received, in order to show our former correspondent how utterly impossible it is for us to enter fully into all the subjects which may interest our readers. Here, from a correspondent whom we very highly respect, is opened a subject which, to be treated with fairness towards both sides, and fully discussed, would require nearly all the room that we have at our disposal for the next six months. Anything less than this would be unsatisfactory to both parties, and doing injustice to the subject.]

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For the Register.

MESSRS. EDITORS,—The article in the Register of the 9th inst. signed a "Country Minister," has attracted my attention so far as to examine whether he, as admonitor, does not himself need admonition. He reproves you for "dealing with all evils and sins, except the crying evils and sins of our own times and people;" and, it seems, would have been satisfied had you been more engrossed with the evil consequences of Slavery, War and Intemperance. He names not, and entirely overlooks Freemasonry, one of the great sins of the times, and other secret societies, its imitators. Presuming that he has heard of the abduction and murder of Wm. Morgan by Freemasons, and that it was committed in conformity to the requirements of the order; I will ask him if he has ever from the pulpit uttered a syllable against this or any other sinful secret society!—I take it for granted that he has not, because it is believed the pulpit universally in this country has been silent on this subject.

[After giving Mr. Adams's opinion of Masonry, our correspondent adds—]

In concord with the opinion of this great man, I have no doubt, will be the opinion of every reasonable one, who seeks for information on the subject and is *unbiassed*. In so good a cause, as the exposure of the sinfulness of Freemasonry, the "Country Minister" will oblige me, and no doubt many others, if he will explain why the pulpit has been silent.

Freemasons claim the St. Johns as the patrons of their order, and of St. John the Baptist they say, he was "the patron and *zealous member* of our order." Is there a clergyman in Christendom, who belives this? If there be one, let him give the evidence. He has none and cannot give any. What is to be thought of an Institution, which adopts such assumptions for its support? Christianity is interested that St. John the Baptist be not so slandered.

I am happy to find that *you* are under no restraint from publisher, proprietor, and subscribers, and the field prescribed for your labors, "all the virtues, all departments of life, all sins, all varieties of theological opinions, all moral movements, ecclesiastical changes, missions, philanthropies, charitable societies, &c." is suffioiently extensive to embrace the sins of secret societies, especially that of Freemasons, the prototype of subsequent ones, G.

February 14, 1850.

SOUTHERN CORRESPONDENCE.

BALTIMORE.

Dr. Burnap's congregation is larger and more prosperous than I supposed. This superb building cost one hundred thousand dollars, and was completed just in season to be disappointed of all the help which had been rationally expected towards defraying this excessive expense. The Committee were both willing and able to bear the burden themselves, until the failure of certain banks took away their own strength just as it was needed and would have been used. So the extravagance which some have charged upon them was not quite so unjustifiable. The building is eighty feet square in the interior, of faultless proportions and remarkable beauty of construction, but with a most relentless echo.

Until recently the house has been partially filled because the lofty dome destroyed the passage of sound and rendered the voice inaudible to half the congregation. Now, the arching over the pulpit with a sort of iron chaise-top, in the parabola focus of which utterance may be made with great power, has shown that the comparative emptiness of the house was attributable to the difficulty of hearing. As large a congregation and certainly as attentive is presented here as in most of our city-churches. Nor can our faith boast anywhere of having made more numerous converts, or more influential accessions. And, as to being thoroughly grounded in the faith, few congregations of any name can be mentioned in comparison. The solitary, unaided, learned and patient labors of our friend have not been lost: though much of the harvest will be reaped in the future.

The first independent church in Baltimore was really commenced by the preaching of Dr. Freeman in 1816; though the house was not erected until the middle of 1817. Dr. Sparks was ordained on the 5th of May, 1818, in what has been called the Pentecost of American Unitarians—Dr. Channing preaching a discourse more widely read and more eventful than any other even of his addresses. It drew the wires at once, or assisted in their being drawn. It gave the self-styled Orthodox abundant reason for separation from us. It made our own position perfectly luminous. It sweeps away nearly all non-committalism, professed "not to care," about religious opinions.

Dr. Sparks followed up this masterly stroke by three years of very powerful preaching and writing, by incessant and entirely exhausting labors as a minister, an editor, and controversialist. He was succeeded by Dr. Greenwood, who was greatly loved, but made a less-marked impression in the pulpit: and who, upon the restoration of his health, became the colleague of Dr. Freeman in Boston. The present pastor became acquainted with the society twenty-two and a half years ago, and has found cause year by year to rejoice in extending usefulness and multiplying results of labor. His lectures to young men and to women, his several volumes of doctrinal theology, have given him a very high position among his fellow-citizens, and rendered excellent service abroad. It is quite remarkable, considering how seldom he has been at all relieved from unshared ministerial labors, that he has been able to give to the world these carefully-prepared and exceedingly-able books, one after another. As I should prefer being the Author of his Lectures to young men to the credit of any recent volume of sermons here or abroad, I may well respect one who has done so much other work, and so well. Another volume from his pen is nearly ready for publication, being twenty-four discourses on the rectitude of human nature.

Baltimore is a delightful city—its winter and spring are so mild—its inhabitants so kindly and hospitable—its *locale* so much like Boston—the streets often steep, the houses various, the public buildings imposing, the markets unsurpassed. And yet, there are deductions here as anywhere upon earth. The slave-market is a very quiet, secluded place, shut in by lofty walls and barred windows, having a neat, paved jail-yard and snug sleeping apartments, very much like the county prison. A score or two of men and women are there waiting to be packed off to New Orleans. They generally seemed intelligent, some of the females were quite bright, and were perfectly aware of their melancholy fate. There is no unkindness or brutality practised in the yard: public sentiment looks at the trade with abhorrence, and yet it goes on briskly because prices are high. In about six months this single firm shipped five hundred to the extreme south—persons uneasy in servitude, or, sold to close up estates of the deceased or the bankupt. There were said to be two free blacks to one slave in the city.

I felt far more degraded by their degradation and more helpless in my unhappiness than at any jail: and yet Baltimore has in its own criminal establishment, a building nearly a century old, ingeniously contrived to harden the youthful offender, blunt the sense of shame, brutalize the beginner in vice, and utterly debase the unfortunate debtor. Ninety-six are shut up in it on an average, in a few long, large rooms, which I was forbidden to enter—without books or work, without any restraining, healing, cheering influence—a weltering mass of depravity. The State-penitentiary adjoining it is in a very good condition.

It is pleasant to change the scene, and look in at the Baltimore Athenæum, a very neat building, in its basement containing a flourishing young men's Library, open to *ladies exclusively* every day until three o'clock; a Library corresponding to the Boston Athenæum, but not growing at all, in the next story; and an Historical Society's rooms and a gallery of Fine Arts in the upper story. Mr. Brantz Mayer must certainly be mistaken in calling this beautiful and well proportioned building "the first unselfish gift that money has ever made to mind in our country: but, it certainly is a nobler monument to the spirit of the people than any of the shafts and columns which now grace the "monumental city." The only thing which distinguished the building, besides this grouping together of four institutions under one roof and the admitttance of ladies alone for half the day to one of them, was the frequent presence of the open chess-board. The libraries seemed to be generally well selected, there are abundant newspapers and periodicals, some of the furniture was quite luxurious, and at evening the lofty halls presented a very fine appearance, being well supplied with visitors.

Your Correspondent was in season to hear two lectures of Dr. Raphall's course on Hebrew Literature, delivered before very crowded and delighted audiences, one of which is forwarded with this, that it may serve as a specimen of the learned Rabbi's style. He speaks without MS., with great fluency, unmistakable earnestness, and a little monotone of cadence.—It is certainly a curious feature of the times, this old Jew's visit to the American synagogues for the revival of their faith and the establishment of another school of the prophets: and then his complete success in making his panegyrics of Moses, David and Isaiah universally acceptable. I shall expect to see Turkey and Persia represented by some exponent of their religions lecturing before our Lyceums yet: unfortunately they cannot be so easily complimented as Dr. Raphall was last week by being assured that he possessed something of the harp of David and the inspiration of Isaiah.

One thing troubled me in his last lecture, he persevered too much upon the ignorance of the audience, made assertions which taken literally were absurd, and ignored all the modern scholarship regarding the Elohim and Jehovah portions of Genesis, and the two distinct works bearing the general name of Isaiah. He even professed in a pompous manner to scoff away all such inquiries and to speak himself from the summit of all human learning: yet, the information he could communicate on any doubtful matters like "the schools of the prophets," really amounted to nothing, and his quotations were chiefly from writings of the same school as Lowth.

Still, he can render us all a service by quickening our interest in this ancient literature of inspiration, by proving to us that the slumbering faith of God's ancient people is not quite dead, by prompting public sentiment to do justice to the noble bards and seers of Judea for their own sakes, their poetry, beauty, sublimity, wisdom, and eloquence, and thus reversing the doom of neglect which is settling down upon so much of the past.

In less than two years, Baltimore will be bound by iron bands to the Ohio river, affording the easiest and quickest route from the Mississippi to the Atlantic; when no doubt its population will be greatly augmented and its wealth increased in proportion. At present the hardest and most dangerous part of this trip has to be performed by night in wheel-coaches.

GENERAL INTELLIGENCE.

THE OLD LIBERTY TREE. We can well remember the feelings of regret, mingled with satisfaction, with which we watched, some months ago, the gradual demolition of an old but respectable building at the South Eastern corner of Washington and Essex streets. It had been gradually falling into decay, yet there was a certain air of respectability about it, which reminded one of its better days. Large granite blocks had grown up around it, and completely eclipsed it. In fact, it looked mean as well as old, in the midst of its new and splendid neighbors. It seemed, however, to be aware of its position and to become ashamed of itself. We fancied that it grew smaller, as its neighbors grew larger, and that its timbers shrunk together, as if eluding observation, like a respectable country gentleman, of half a century since, shrinking into the corner of a modern city ball room. It had lived to a good old age, and the time for its passing away had come. But there were other reasons, besides its antiquity and respectability, why we valued the old building. In front of it, and in rather an unnoticed position, stood a pole, which marked the site of the old Liberty Tree, beneath which the early patriots of the Revolution were wont to assemble. The building and the pole were taken down together. We used occasionally to stop, as we passed along, and watch the laborers at their work of destruction; and when the pole was borne away, we feared that the site it marked would be forgotten.—But we were mistaken. A stately edifice, that overtops its neighbors, has risen upon the foundations of the old building, and on its walls may be seen, carved in stone, the old Boston Liberty Tree, itself. It is sculptured in bas-relief, on brown sand stone. We rejoiced to see it, for it is not only an ornament to the town, but a pleasant memorial of the past. On one side of the tree and near its topmost boughs, is inscribed the word "Liberty," and opposite to it, on the other side, the year 1765. On its roots are written the words "Law and Order," and beneath are two lines, which read thus:

"Sons of Liberty, 1766."
"Independence of their country, 1766.

The Hon. David Sears, who erected the building, and has placed this monument in its walls, gave a full history of the spot, in a communication to the Mayor and Aldermen, last week. He states that in the year 1761, there was a magnificent grove of elms upon what now forms the corner of Washington and Essex-streets. The place was then known as Hanover Square, or the neighborhood of the Elms. Under one of the trees in this grove, the discontented people of Boston "assembled on the 14th of August, 1765, and exhibited the first plain evidence of a spirit of resistance to the oppressive acts of their misguided British rulers. A single act of riot—the pulling down of a shed supposed to have been erected for a stamp office—signalized this meeting, and for a time was thought to have overshadowed the holiness of their purpose. It proved, however, to be but the intoxication of the moment, and no similar violence was repeated. The building destroyed was subsequently paid for." The name of "Liberty Tree" was on this day given to the noble elm, which forms the subject of the present memoir, and from that time it became "a sort of idol to the people."

The news of the repeal of the Stamp Act reached Boston on the 15th of May. The joy of the inhabitants was unbounded. The bells of every church were rung, and cannon were fired from beneath Liberty Tree. The 19th of the same month was appointed as a day of general rejoicing. The Liberty Tree "was decorated with flags and colors, and at the windows of the houses near it were clustered the daughters of our distinguished citizens dressed in gay attire and adorned with garlands of flowers. In the evening fire-works were displayed—the air was filled with rockets, and the grounds with beehives and serpents."

In the month of August following, a party of Tories and British troops, headed by General Gage, made a regular attack upon the Tree.—After considerable labor, they succeeded in levelling it with the ground, and bore it away in supposed triumph.

Thus was this spot consecrated by the earliest efforts of the friends of freedom. The fears we entertained, when the Liberty pole, which marked the site of the tree, was removed, and the building which protected it destroyed, have proved groundless. Mr. Sears deserves the thanks of the community for the taste and public spirit, which has led him to place over the very spot where it stood, an enduring monument of the Liberty Tree of our Fathers.

WHEELING, VA. Rev. Dr. Burnap, of Baltimore, is preaching in Wheeling, to large audiences; and a deep interest in our views is manifested there.

WINDSOR, VT. Mr. Geo. Osgood has received an invitation to preach in the Unitarian Society at Windsor for a year.

MERCANTILE LIBRARY ASSOCIATION. We have several times this winter alluded to the lectures which have been given before this Institution. They have been of a very high order, and perhaps it is as much of a compliment to the community as to the speakers, to say that they have all been most fully attended. Certainly it is a matter of congratulation to our city—an omen of good for the future—to see our young men calling upon the statesmen, scholars and divines of our land to come before them and instruct them by their eloquence and wisdom.—The first lecture of the course was delivered by the Hon. Horace Mann. This has since been published, at the request of the Association, and we hope that it will be extensively read. Mr. Mann was followed by Dr. Putnam, Dr. Bethune, Dr. Gannett, and others. The fourteenth and last lecture of the course was delivered last week by the Rev. T. Starr King. He selected for his subject "*Thought and Life.*" The lecture was an eloquent exposition of the relative importance of these. "Greatness," he said, "was formerly supposed to consist in action.—Now-a-days a man is measured by his power of uttering great thoughts. This fact could be seen everywhere. In our schools, in the conduct of parents towards children, in the opinions which men form of each other, in everything we see that physical power is made to yield to the intellectual." The speaker did not think that this was altogether right. The body should not be too much neglected. Neither should thought, alone, be considered as the highest form of greatness. Thought and Life should be united. He is the greatest man who carries thought into life—who can, not only think well, but live out what he thinks. We are sorry that we cannot give a sketch of Mr. King's address. The subject was one upon which the community need to be enlightened, and the views of the lecturer were clear and healthy. The tendency of the present day is to neglect the health and education of the body, forgetting that a diseased body inevitably produces a diseased mind. The lecture was listened to with marked attention, and formed a fitting termination to the course.

THE REV. DR. BARRETT. The Atlas of a few mornings since contained the following notice of a sermon, preached by the pastor of the Chambers Street Congregational Church:

Rev. Dr. Barrett, of the Twelfth Congregational Church, in Chambers street, yesterday preached to his congregation a discourse on the occasion of the completion of a quarter of a century since his settlement. Dr. Barrett was ordained pastor of his church on the 9th of February, 1825, and his ministration has been one of the most successful in the annals of New England church history. For the long period of twenty-five years, the connection between pastor and people has remained unbroken, and during that time the Society has continually prospered, and is at present considered as one of the most flourishing in our city. Dr. Barrett stated that during the period in which he had been connected with the Society, he had performed the marriage ceremony 302 times, had attended the funerals of 252 persons belonging to the Society, and made over 6000 visits to members of the congregation.

MASSACHUSETTS BIBLE SOCIETY.

This Society held a public meeting in the State House last evening. In the absence of the President of the Society, Hon. Simon Greenleaf, the meeting was called to order by Rev. Dr. Parkman, who stated that he had received a letter from the first named gentlemen, signifying his inability to be present at the meeting. Rev. Dr. Sharp was then called upon to address the Throne of Grace, which he did in his usual impressive and eloquent manner.

After the prayer, Dr. Parkman, in a few remarks, stated the object of the meeting, which was to interest the members of the Legislature, who came from all parts of the Commonwealth, in the object and work of the Society, (the distribution of the Bible,) more particularly as it is about to enter upon a wider field of labor than it has occupied for many years past, the American Bible Society having withdrawn entirely from Massachusetts. He also remarked that forty-one years ago, in the same hall, the Society was formed, and held its first meeting. The speaker named many eminent individuals who assisted in the organization, and bestowed an eloquent tribute upon their several characters, and their services to the Society.

C. T. Russell, Esq. of Boston, one of the Trustees of the Society, followed in some interesting reminiscences of its history, reading and commenting upon extracts from its records. He remarked that something more than forty years ago the Society issued its first appeal, entitled "An Address to the Christian Public," drawn up by Hon. Joseph T. Buckingham, which was copied, with very commendatory remarks, into the publications of the British and Foreign Bible Society, and other similar Societies in Europe.

The Constitution of the Society, reported by Hon. Theophilus Parsons, formerly Chief Justice of the Commonwealth, was fixed on a basis as broad as Protestantism. Any clergyman, of any denomination, by writing to the Secretary, can have his name enrolled as a member of the Society. Any other individual, by the payment of two dollars annually, can likewise become a member. Every department in society is represented in its ranks. It was formed seven years before the American Bible Society, and the munificent William Phillips was made its first President. The late Rev. Dr. Pierce of Brookline, was its first Secretary, and held the office for eighteen years, when he was elected its President, and remained so till within a few hours of his death. The first annual sermon before it, was preached by the late Rev. Dr. Channing, and the collection at the close amounted to $532,-62.

Mr. Russell also read from the records an account of the action once taken by the society on learning that an American privateer had captured an invoice of £144 worth of Bibles, the property of the British Bible Society, and intended for distribution in British North America. They immediately voted an equal sum to be paid to said society, and expressed their indignation at the conduct of the privateer. The Society, however, was relieved from the payment of the money, a subscription having been started among the merchants in State street, and a much larger sum was raised within one or two hours. And this in time of war.

Mr. Russell stated that a depository had been established in Boston, and that the former Agent of the American Bible Society, Mr. BUTLER, would act as Agent for this society. The society have a fund of $15,000, which yields a very considerable income. In closing, he remarked that the society had been regularly incorporated by the Legislature, but that Bible societies in connection with legislation were not peculiar to Massachusetts alone. In the Delaware Legislature, lately, a meeting was held in behalf of the American and Foreign Bible Society, at which the Governor and other distinguished men were present, and took part in its doings. Resolutions in favor of Bible distribution were passed by the Congress under the Confederation, and Mr. Russell also thought had been passed by the Congress under the Constitution.

Mr. HOAR of Concord, succeeded in some brief and pertinent remarks in regard to the absence of the Bible in many portions of our country, and the evils which necessarily followed, and thought that the members of the Legislature would be found willing to co-operate with the society in its distribution.

The Chairman then called upon His Excellency Governor BRIGGS, to make some remarks, to which call the Governor responded in a most eloquent manner, saying that he was very happy to be present on the occasion, and felt honored to be in any manner connected with this society, which has been so long engaged in the great work of distributing the Bible. He could not reconcile it with his ideas of his duty as a man to remain silent when called upon to speak in regard to the Bible. The Bible contains the revelation of God's will to man. It unfolds more of the moral attributes of God than all other books which have been, or ever will be known in the world. Christianity is in the compass of that Bible. It reveals clearly and declares positively the immortality of the soul.

The Bible, and that only, points out the way for us to escape the doom which rewards sin. How dreadful would be our condition if the great luminary of day should be extinguished, and how much more awful our darkness if we should lose the Bible. Gov. Briggs remarked that the commonness of the Bible, he was afraid, led us to undervalue it. It once cost the labor of a man for fifteen years to obtain a copy, but now it can be obtained for twenty-five cents.—If there was an enemy of the Bible, or a man who doubts its inspiration, he would like to have him point to a single community which had existed in the world which had any true freedom without the presence of the Bible. The partial liberty of the Romans and Grecians, he believed, was reflected from Judea. True liberty now exists in proportion to the extent which the Bible is copied and followed, in all parts of the world. He had been surprised, by reading in the book of Exodus, to find that the laws there given for the protection of property, are almost the same as our own. If a man never reads any book but the Bible, he would know better how to treat his fellow men, than if he knew the contents of all other books, but had no knowledge of the Bible.

If the young wish for great and noble thoughts, there is no book in existence that can compare with the Bible. The wonderful things related there are all connected with our destiny here and hereafter, and in this connection every other work dwindles into insignificance. One of the glories of this book is that it leads us to look forward to a bright immortality. The speaker wished that all were animated with more zeal for its distribution, and that every one would use all the means which human beings could use for that purpose. The author of the book looks only at the *motives* of those who help spread it through the world, and the poor widow who gives her six and a quarter cents, is looked upon with as much favor as the rich merchant who pours his wealth into the coutributions for this cause. So Christ taught when on earth.

Gov. Briggs concluded his remarks at about nine o'clock, when the meeting adjourned.

CINCINNATI SOCIETY.

☞ The Standing Committee of the Massachusetts Cincinnati Society, are hereby notified, to meet in the UNITED STATES HOTEL, on *Monday*, March 4, 1850, at *Ten* o'clock.
ADAMS BAILEY, Recorder.
Boston, Feb. 9, 1850.

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next meeting of this Association will be held at the residence of Rev. G. W. Briggs, in Plymouth, on Tuesday, March 12th, at 5 o'clock, P M.
*** Brethren will notice the change of time.
march2 E. NUTE, Jr., Scribe.

☞ REV. MR. MOUNTFORD OF ENGLAND will preach at the "CHURCH OF THE SAVIOUR," in Bedford Street, on *Sunday morning*. march2

☞ SUNDAY EVENING LECTURES. The Seventh Lecture of this course, will be delivered in Bedford Street Church, to-morrow evening, at 7 o'clock.
Subject. Christian Growth—Faith its root, Effort its law, Perfection its end. march2

☞ SUNDAY EVENING SERVICES at the Church of the Disciples at the Chapel in Freeman Place. Rev. Dr. Hague of Jamaica Plain will preach next Sunday evening. march2

☞ THE QUARTERLY CHARITY LECTURE will be preached in the Old South Church, tomorrow, Sunday evening, at 7 o'clock. march2

MARRIAGES.

In this city, Feb. 21, by Rev F. D. Huntington, Mr Elias C. Nason of Augusta Me., to Miss Mary M. Balch of Boston.
Feb. 20, by Rev Mr Waterston, William R. Saxton to Miss Amelia B. Blake.
At the Federal Street Church, Feb. 18, by Rev Dr Gannett, Mr James F. Stevens of Troy, N. Y., to Ellen, daughter of L. H. Marsh, of Boston.
At Pitts Street Chapel, by Rev S. H. Winkley, Mr Charles F. Teel to Miss Margaret R. Hurlburt.
In Somerville, Mr Philip R. Ridgway of Boston, to Miss Fanny A. Cobb of S.
In Portland, Mr George W. Wyer of Boston, to Miss Mary McKinstry, daughter of the late George Willis, Esq.
In Lynn, Feb. 18, John P. Palmer, of Boston, to Martha Phillips of L.
In Beverly, Feb. 14, Joseph B. Tucker, Esq., postmaster of B., to Miss Emeline Augusta, daughter of Capt. Elliott Woodbury.
In South Malden, Feb. 14, Mr George Sargent to Miss Caroline M. Hall, both of S. M.
In Salem, Feb. 14, Mr Charles C. Allen of Manchester, to N. H., to Miss Mary Ann Wilson of Boston.
In Derby, Vt., by Hon. D. M. Camp, Mr I. B Kimball, of the firm of Clement, Salisbury & Co., Boston, to Miss Kate M. Flint, of St. Johnsbury.
In Providence, R. I., Feb. 14, Mr Henry L. Gordon to Miss Mary Jane Peavy, both of Boston.
Feb. 16, Mr Charles Albion Rice, of San Francisco, formerly of Saco, Me., to Miss Miranda R. Rawson, of Lynn.

DEATHS.

In this city, Feb. 24, (at the residence of his father-in-law, Mr Alexander Vannevar,) Mr Ozias C. Blanchard, 26 years 7 months.
Feb. 19, Mrs Sarah, relict of the late Wm. Redfern, 63.
Feb. 19, Mrs Nancy Albree, 60, wife of John Albree, Esq.
Feb. 20, Mrs Rebecca Twist, 76, relict of the late Solomon Twist.
Feb. 15, (at the residence of his son-in-law, B. Leland,) Moses Bullen, Esq., 74 years 5 months, formerly of Concord, N. H.
In Milton, Feb. 18, Mrs Sarah Breck, 83.
In North Bridgewater, Feb. 15, Mrs Mehitable, wife of Mr Samuel Packard, 70.
In Wayland, Feb. 15, Mrs Sally, wife of Aaron Stone, 67.
Feb. 19, of consumption, Lydia Maria, daughter of Mr James Francis, 27.
In Deerfield, Feb. 20, Sarah Cordelia, daughter of Rev John F., and Esther W. Moors, 14 weeks.
In Hollis, Me., Mr John Guilford, 89, a hero in the revolution.
In Warner, N. H., Feb. 17, Mrs Hannah, relict of the late Zebulon Flanders, 93 years 9 months. She had 10 children, 105 grand-children, and 138 great grand-children.
In Detroit, Mich., Feb. 6, Martha Reed, wife of James F. Joy, Esq., and daughter of the Hon. John Reed, Lieut. Governor of Massachusetts.
At Trinity River, Cal., Nov. 1, Josiah Savage, son of Edward Savage, Esq., of Upper Middletown, Ct., 25, a graduate of Yale College of the class of 1846.

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3. A Visit to Humboldt—Com. Advertiser.
4. The Arctic Expedition—London Pamphlet.
5. Neander, the Historian—Com. Advertiser.
6. Ralph Waldo Emerson—Home Journal.
7. The Negro Question re. Carlyle—Fraser's Magazine.
8. Europe, at the close of 1849; State of the Country; Great Britain—Examiner and Spectator.
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On Friday, March 1st, will be published,
THE CHRISTIAN EXAMINER
NO. CLVIII, FOR MARCH, 1850.
—EDITED BY—
REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS.
CONTENTS.
Article I. The Geographical Distribution of Animals.
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V. Dana's Poems and Prose Writings.
VI. The Middle Classes.
VII. Memoir and Writings of David Hale.
VIII. Grote's History of Greece.
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POETRY.

[For the Register.]

THE CORNER STONE.

The builders still reject the corner stone,
That deep in every soul must yet be laid;
Their houses rise and fall; for there are none
That in the building seek its chosen aid.
Why will ye raise upon the shifting sands,
Houses that every storm must battle down;
Temples and altars reared to God with hands,
That rain and floods beneath their fury drown?
Clear, clear the ground of all that you have brought,
The corner stone shall now be laid anew;
That which the foolish builders set at naught
Shall now be laid where all that pass shall view;
And wonder why men thought them ever wise,
And on their own foundation sought to rise.

J. V.

THE INEBRIATE'S DAUGHTER.

The circumstances which induced the writing of the following touching and thrilling lines are as follows:—A young lady of New York was in the habit of writing for a Philadelphia paper on the subject of Temperance. Her writing was so full of pathos, and evinced such deep emotion of soul, that a friend of hers accused her of being a maniac on the subject of Temperance; whereupon she wrote the following:

Go, feel what I have felt—
Go, bear what I have borne;
Sink 'neath the blow a father dealt,
And the cold world's scorn;
Then suffer on from year to year,
Thy sole relief the scalding tear.

Go, kneel as I have knelt;
Implore, beseech and pray;
Strive a besotted heart to melt,
The downward course to stay;
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

Go, weep as I have wept
O'er a loved father's fall;
See every promised blessing swept,
Youth's sweetness turned to gall;
Life's f ding flowers strewed all the way—
That brought me up to woman's day.

Go, see what I have seen;
Behold the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold the livid brow;—
Go, catch his withered glance, and see
There mirrored his soul's misery.

Go, to the mother's side,
And her crushed bosom cheer;
Thine own deep anguish hide;
Wipe from her cheek the bitter tear;
Mark her worn frame and withered brow,
The gray that streaks her dark hair now.
With fading frame and trembling limb;
And trace the ruin back to him
Who plighted faith, in early youth,
Promised eternal love and truth,
But who, forsworn, hath yielded up
That promise to the cursed cup,
And led her down through love and light,
And all that made her prospects bright;
And chained her there 'mid want and strife
That lowly thing, a drunkard's wife;
And stamped on childhood's brow so mild,
That withering blight, the drunkard's child.

Go hear, and feel, and see, and know,
All that *my soul* hath felt and known,
Then look upon the wine-cup's glow,
See if its beauty can atone;
Think if its flavor you will try,
When all proclaim, "Tis drink and die:"

Tell me I HATE the bowl!—
Hate is a feeble word,
I loathe—ABHOR—my very soul
With strong disgust is stirred,
When I see, or hear, or tell
Of the dark BEVERAGE OF HELL!

[It is painful to think that the above is not exaggerated; but we know that it is not.]

MISCELLANEOUS.

THE RECONCILIATION.

The following beautiful narrative is taken from Manzoni's Italian tale "*I Promessi Sposi*," or "The Bethrothed." A few preliminary words will enable the reader to understand the position of the principal characters introduced into the narrative. Father Christoforo was the son of a merchant who, by faithful attention to his honorable employment, had acquired a large fortune; but after making it, affected, under the influence of a miserable ambition, to look down with scorn upon mercantile life. He endeavored to make men forget that he had been a merchant, and wished to forget it himself. His son Ludovico was educated to have the same views. He was taught to shun his father's former associates, and to seek companions only among the nobility.—To this end no expense was spared upon his education, and he acquired the habits and accomplishments which his father thought essential to a "gentleman." But all these accomplishments availed him little with the haughty nobles, and he soon saw that if he would be admitted to their society, "he must be patient and submissive, and be willing to be looked down upon and despised." This mode of life did not suit the disposition of Ludovico, and he withdrew from it highly piqued. Still he absented himself unwillingly, and not being able to make the members of the nobility familiar associates, he endeavored to rival them in show and magnificence. "His disposition, open and at the same time violent, occasionally engaged him in more serious contentions. He had a natural and sincere horror of fraud and oppression, a horror rendered still more vivid by the rank of those he saw daily committing acts of this nature,—exactly the persons he hated." In one of these contentions in which Ludovico had been goaded to madness by the insolence of one of the nobles, he killed his antagonist. "Ludovico had never before shed blood, and although homicide was in those times so common that every one was accustomed to hear of and witness it, yet the impression made on his mind by the sight of a man murdered by him was new and indescribable.—The fall of his enemy, the sudden alteration of the features, passing in a moment from a furious and threatening expression to the calm and solemn stillness of death, was a sight that instantly changed the feelings of the murderer." Under the influence of remorse he determined to leave the world and take upon himself the monastic habit, under the name of Friar Cristoforo. The narrative goes on as follows.—[Louisville Examiner.

"Scarcely was the ceremony of taking the religious habit completed, when the guardian told him that he must keep his noviciate at . . . , sixty miles distant, and that he must leave the next day. The novice bowed respectfully, and requested a favor of him. 'Allow me, Father,' said he, 'Before I quit the city where I have shed the blood of a fellow creature, and leave a family justly offended with me, to make what satisfaction I can by at least confessing my sorrow, begging forgiveness of the brother of the deceased, and so removing, please God, the enmity he feels towards me.' The guardian thinking that such an act, besides being good in itself, would also serve still more to reconcile the family to the convent, instantly repaired to the offended Signor's house, and communicated to him Friar Cristoforo's request. The Signor, greatly surprised at so unexpected a proposal, felt a rising of anger, mingled perhaps with complacency, and after thinking a moment, 'Let him come to-morrow,' said he, mentioning the hour, and the Superior returned to the monastery to acquaint the novice with the desired permission.

"The gentleman soon remembered that the more solemn and notorious the submission was, he more his influence and importance would be increased among his friends and the public; and it would also (to use a fashionable modern expression) make a fine page in the history of the family. He therefore hastily sent to inform all his relatives, that the next day at noon they must hold themselves engaged to come to him, for the purpose of receiving a common satisfaction. At mid-day the palace swarmed with the nobility of both sexes and of every age; occasioning a confused intermingling of large cloaks, lofty plumes, and pendent jewels; a vibrating movement of stiffened and curled ribbons, an impeded trailing of embroidered trains. The ante-rooms, courtyards, and roads overflowed with servants, pages, bravoes, and inquisitive gazers. On seeing all this preparation, Friar Cristoforo guessed the motive, but he soon recovered himself, and said:—'Be it so; I committed the murder publicly, in the presence of many of his enemies; that was an injury; this a reparation.' So, with the Father, his companion, at his side, and his eyes bent on the ground, he passed the threshold, traversed the court-yard among a crowd who eyed him with very unceremonious curiosity, ascended the stairs, and in the midst of another crowd of nobles, who gave way at his approach, was ushered with a thousand eyes upon him, into the presence of the master of the mansion, who surrounded by his nearest relatives, stood in the room with a downcast look, grasping in his left hand the hilt of his sword, while with the right he folded the collar of his cloak over his beast.

"There is sometimes in the face and behaviour of a person so direct an expression, such an effusion, so to speak, of the internal soul, that in a crowd of spectators there will be but one judgment and opinion of him. So was it with Friar Cristoforo; his face and behavior plainly expressed to the by-standers that he had not become a friar, nor submitted to that humiliation from the fear of man; and the discovery immediately conciliated all hearts. On perceiving the offended Signor he quickened his steps, fell on his knees at his feet, crossed his hands on his breast, and bending his shaved head, said, 'I am the murderer of your brother. God knows how gladly I would restore him to you at the price of my own blood, but it cannot be; I can only make inefficacious and tardy excuses, and implore you to accept them for God's sake." All eyes were immoveably fixed upon the novice and the illustrious personage he was addressing; all ears were attentively listening; and when Friar Cristoforo ceased, there was a murmur of compassion and respect throughout the room. The gentleman, who stood in an attitude of forced condescension and restrained anger, was much moved at these words, and bending towards the supplicant, 'Rise,' said he, in an altered tone. 'The offence—the act certainly—but the habit you bear—not only so, but also yourself—Rise, Father—My brother—I cannot deny it—was a cavalier—was rather a—precipitate man—rather hasty. But all happens by God's appointment. Speak of it no more . . . . But Father, you must not remain in this posture.' And taking him by the arm he compelled him to rise. The friar, standing with his head bowed, and his eyes fixed on the ground, replied, 'I may hope then I have your forgiveness? And if I obtain it from *you*, from whom may I not hope it? Oh! if I might hear from your lips that one word—pardon!'

"'Pardon!' said the gentleman. 'You no longer need it. But since you desire it, certainly . . . . certainly, I pardon you with my whole heart, and all . . . .'

"'All! all!' exclaimed the by-standers with one voice. The countenance of the friar expanded with grateful joy, under which, however, might be traced an humble and deep compunction for the evil which the forgiveness of men could not repair. The gentleman overcome by this deportment, and urged forward by the general feeling, threw his arms round Cristoforo's neck, and gave and received the kiss of peace.

"'Bravo! well done!' burst forth from all parts of the room; there was a general movement, and all gathered round the friar. Servants immediately entered bringing abundance of refreshment. The Signor again addressing Cristoforo, who was preparing to retire, said, 'Father, let me give you some of these trifles; afford me this proof of your friendship;' and was on the point of helping him before any of the others: but, he, drawing back with a kind of friendly resistance, 'These things, said he, 'are no longer for me; but God forbid that I should refuse your gifts. I am about to start on my journey; allow me to take a loaf of bread, that I may be able to say I have shared your charity, eaten of your bread, and received a token of your forgiveness.' The nobleman, much affected, ordered it to be brought, and shortly a waiter entered in full dress, bearing the loaf on a silver dish, and presented it to the father, who took it with many thanks, and put it in his basket. Then, obtaining permission to depart, he bade farewell to the master of the house and those who stood nearest to him, and with difficulty made his escape as they endeavored for a moment to impede his progress; while, in the anterooms he had to struggle to free himself from the servants, and even from the bravoes, who kissed the hem of his garment, his rope and his hood. At last he reached the street, borne along as in triumph, and accompanied by a crowd of people as far as the gate of the city, from whence he commenced his pedestrian journey towards the place of his noviciate.

"The brother and other relatives of the deceased, who had been prepared in the morning to enjoy the sad triumph of pride, were left instead full of the serene joy of a forgiving and benevolent disposition. The company entertained themselves sometime longer, with feelings of unusual kindness and cordiality, in discussions of a very different character to what they had anticipated on assembling. Instead of satisfaction enforced, insults avenged, and obligations discharged, praises of the novice, reconciliation, and meekness, were the topics of conversation. And he who, for the fiftieth time, would have recounted how Count Muzio, his father, had served the Marquis Stanislao, (a violent, boastful man, as every one is aware,) in a well-known encounter of the same kind, related instead, the penitence and wonderful patience of one Friar Simone, who had died many years before. When the party had dispersed, the Signor, still considerably agitated, reconsidered with surprise what he had heard and had himself expressed, and muttered between his teeth, 'The devil of a friar!' (we must regard his exact words.) 'The devil of a friar!—if he had knelt there a few moments longer, I should almost have begged *his* pardon for his having murdered my brother.' Our story expressly notes that from that day forward he became a little less impetuous, and rather more tractable."

TESTS OF POLITENESS.

Of the gentlemen, young and old, whiskered and unwhiskered, that may be seen in Washington Street any sunshiny day, there is not one who does not think himself a polite man, and who would not very much resent any insinuation to the contrary. Their opinion is grounded on reasons something like the following.—When they go to a party, they make a low bow to the mistress of the house, and then look around after somebody that is young and pretty to make themselves agreable to. At a ball, they will do their utmost to entertain their partner, unless the Fates have given them some one who is awkward and ugly, and they will listen to her remarks with the most bland expression. If they are invited to a dinner party, they go in their best coats, praise their entertainer's wine, and tell the lady they hope her children are well. If they tread on the toes of a well-dressed person, they will beg his pardon. They never spit on a carpet: and in walking with a lady they always give her the inside; and, if the practice is allowable, they offer her their arm. So far, so good; but I must always see a man in certain situations, before I decide whether he be polite or no. I should like to see how he would act, if placed at dinner between an ancient maiden lady and a country clergyman with a small salary and a rusty coat, and with some distinguished person opposite to him. I want to see him on a hot and dusty day, sitting on the back seat of a stage coach, when the driver takes in some poor lone woman, with, may be, a child in her arms, and tells the gentlemen that one of them must ride outside, and make room for her. I want to hear him when his washerwoman makes some good excuse to him for not bringing home his clothes at the usual time, or not doing up an article in exactly the style he wished. I want to hear the tone and emphasis with which he gives orders to servants in steamboats and taverns. I mark his conduct, when he is walking with an umbrella on a rainy day, and overtakes an old man, or an invalid, or a decent looking woman, who are exposed without protection to the violence of the storm. If he be in company with those whom he thinks his inferiors, I listen to hear if his conversation be entirely about himself. If some of the number be very distinguished, and some quite unknown, I observe whether he acts as if he were utterly unconscious of the presence of these last.

These are a few, and but a few of the tests by which I try a man: and I am sorry to say there are very few who can stand them all.—There is many a one who passes in the world for a well-bred man, because he knows when to bow and smile, that is down in my tablets for a selfish, vulgar, unpolite monster, that loves the parings of his own nails better than his neighbor's whole body. Put any man in a situation where he is called upon to make a sacrifice of his own comfort and ease, without any equivalent in return, and you will learn the difference between true politeness, that sterling ore of the heart, and the counterfeit imitation of it which passes current in drawing-rooms. Any man must be an idiot, not to be polite in society, so called, for how else would he get his oysters and champagne?

A SCENE IN THE SENATE.

Last Tuesday in the Senate, during the morning hour, Mr. Hale presented the petition of several hundred women of Dover, N. H., protesting against the extension of slavery or admission of any more slave States.

The question of reception was raised, but the usual motion to lay on the table failed. On this motion, Mr. Douglas took the ground that, as the Senate had decided to receive petitions from the South protesting against action, he should now vote to receive this petition from the North, which also protested against action. There should be one rule for both sections.

Mr. Butler of South Carolina tried his hand at putting down Mr. Hale, with what success, the following report will show:

Mr. Butler. Mr. President, I have petitions to offer, resolutions, and other matter, really requiring immediate action; otherwise there would be no necessity for acting upon them at all. Yet, sir, every morning a gentleman who is in the minority is monopolizing the whole time of the Senate by petitions, such as this, breeding mischief; and this without rebuke, and almost with the countenance of those who voted for these resolutions. Can this be tolerated, that the time of this Senate and the Legislature of the United States shall be appropriated by mischievous incendiaries who claim the right to introduce resolutions, memorials, and propositions of this kind to the Senate? Why, sir, I have business now that I think ought to engage the attention of the Senate, but I cannot bring it before them for every morning that gentleman takes up the whole time. He has the whole Senate to himself. A mere minority comes here, and makes all this mischief, and stands unrebuked, so far as I can see by the Senate. I know that, in what I am now saying, I am giving him the food upon which he can feed. He lives upon mischief. It is the very food that sustains him. I know I am not rebuking him. Sir, it is *intolerable*, that a miserable minority, a mischievous incendiary, a madman, if you choose to call him so, should come here and interfere with the rights of other men upon the floor.

[Amidst cries of Order! Order! he sat down inflamed with passion.]

Mr. Hale. I have a word to say, sir, to the Senator from South Carolina, [Mr. Butler.] He says that I live upon mischief, and that he gives me the food I live on. If that be the case, he is responsible for it, and not myself. But to be more serious; he is pleased to denounce me as a miserable minority, and complains of my trespassing upon the privileges of the Senate. I leave that question to be decided by the community, who it is that trespasses upon the time of the Senate. Sir, he will have to talk longer, and denounce more, before he can convince me that this has been my prerogative.

I have "taken up the whole time of the Senate!" Have I, sir? For two mornings, and only two, have I presented anything of the kind since the year 1850 commenced, one of them was the other day, and the other was this morning. So far was I from saying anything to take up your time, that I confined myself simply to stating what the nature of the petition was. The talk did not come from the "miserable minority," but from a majority. I will not apply any adjective to them, but I have enough at hand, that I could use if I chose. The mischief comes from a majority, that seeks to tread down the minority—that desires to make them more miserable than they really are. "Miserable" as we are, I think the Senator will find out that our power of speech is not exhausted; and while we may exercise it within the privileges of the Constitution, he will find that it will be exercised at any and at all hazards.

We are not to be frightened out of our rights upon this floor by denunciation, or even by the threat of danger personal to ourselves. Small and few as we are, we are not miserable cowards that can be frightened from the assertion or the maintenance of our rights. New Hampshire blood, coursing in New Hampshire veins, from the commencement of this Government, in the Senate, in the House of Representatives, and upon the field of battle, has attested her rights; and she has sons that will still vindicate those rights against all her foes, *come when they will, how they will, and where they will.* She will not be intimidated by threats, or any language of the sort.

[The stern emphasis with which Mr. Hale spoke sent a thrill through the Senate, and an attempt at applause in the galleries, immediately suppressed by the Vice President, showed the sympathy of the spectators.] [National Era.

"SOLD FOR NO FAULT."

St. Louis, (Mo.,) Sept. 21th.

To the Editor of the National Era:

I have just returned to my room after witnessing one of those soul-depressing and most unnatural of all earth's wicked transactions, THE SALE OF THREE HUMAN BEINGS, at a public auction sale.

Three auctioneers, at three several stands, under the eastern front of the Court House of this great city, cried articles for sale at the same moment. One of them sold old furniture; another, horses; and the third, living images of the Almighty Father—a bureau, a horse, a woman!

"How much for Maria, gentlemen, a very valuable woman, and sold for no fault!"

And Maria was much more white than black—more American than African blood in her veins. Some white man's daughter doubtless was here sold. Maria stood in the centre of a crowd; her eyes cast down, her bosom heaving; in silence she stood under the eastern porch of the desecrated Hall of Justice, while men, trafficking in their kind, bid upon her flesh, and bought, with dollars and cents, a sister of "Mary, the mother of Jesus." Then came into the circle at the word of command from the men who sold other men, another woman, whose flesh, not so fair as Maria's, was not prized so highly, and brought less per pound, though something more, I observed, than did the animal with four feet, sold at the same instant under another hammer.

At last, the circle of buyers and sorrowing lookers-on opened again, admitting a girl of seventeen; and now the greedy and hateful eyes of some brightened up as with a reflected glare from Satan's keener glance. The bids run rapidly up; this young woman will work more years; never mind her tears, the lash will dry them up, don't tell of her grief, tasks will kill it out: her mother, never mention her; her soul, ah, yes, her soul! Watch her, O Lord God! and, when her earthly tasks of slavery are all done, let the good of eternal life come to her soul, out of the evil of her enslaved life on earth!

As the girl of seventeen left the circle, to follow the purchaser of her body, I observed that she took from her fingers three rings, and with a look of unavailing sorrow, handed them to a boy who stood near, with a word of anxious whispering, which I could not hear—probably she sent them as tokens of a last farewell to friends held dear. She followed out of the crowd and down the street the man who had bought her. She had no halter on her head; it was on her soul.

PERFECT HAPPINESS. A laundress, who was employed in the family of one of our former Governors, said to him with a sigh:

'Only think, your excellency, how little money would make me happy!'

'How little, madam!' says the Governor.

'O! dear sir, one hundred dollars would make me perfectly happy.'

'If that is all, you shall have it,' and he immediately gave it to her.

She looked at it with joy and thankfulness, and, before the Governor was out of hearing, exclaimed:

'I wish I had said two hundred.'

FOR CHILDREN.

ANGELS FROM HEAVEN.

We feel that we are publishing words of encouragement to our young readers, from another world, in printing the "Dream" below. For these are almost the last written words of one of our friends and readers, a young girl who wrote this little essay, when she seemed in perfect health,—although, in fact, another week was to take her to "dwell with God forever."

Her teacher found the "Dream" among her papers, after she had died. And so is it, that to her parents and young friends, she still speaks, in her open, cheerful voice, in this beautiful vision.

A DREAM.

One day as I was walking in a garden, being very tired, I sat down on a bench, and soon fell asleep.

I thought I was walking in a beautiful garden, and I stooped to pluck a pretty rose-bud, which was near me, when a voice said, "Touch not that rose-bud, but watch it day by day, and see what thou can'st learn." I was startled at first, but on looking around, I saw a number of angels dressed in white, and singing to the music of their Harps. I resolved to do, as the angel had directed. I thought I returned the next day, and I found the beautiful rose-bud in full bloom, the same angels watching it, and singing as before.

Again I thought I returned another day, and found the leaves of the rose-bud scattered on the ground, and the angels were gathering them, and placing them in their bosoms; and still they were singing, but their tune was sadder than that of the other days, and they were weeping at the decay of the rose. I was going to pluck some of the leaves too, when I awoke!

It was all a dream, but I learned a lesson, which I can never forget, That if God sends angels to watch the rose, how much more will he send them to take care of us; and when we die, he will take us to dwell with him forever.

[S. S. Gazette.

THE CHRIST CHILD.

[From the "Black Aunt."]

There was once a couple of poor people who had a single child, and they loved the child very dearly, and would have given him a great many pleasures and gratifications, if they had not been so exceedingly poor. One winter as the holy Christmas eve came round, the child stood at the window, and looked longingly out into the street, and at the houses opposite, where he saw lights, and where they were lighting up the Christmas trees for the children. Then the father went out to get someting for the child, and found in the street, a handsome gilded apple which some one had lost from among the ornaments of a Christmas tree. Then he bought a roll for a penny, and a colored wax taper for sixpence,—for the poor man had no more, and when he gave the boy the roll and the apple, he was very happy, and thought he was quite rich. And when his mother told the boy she had saved a little wood and would warm the room, and he should have a mug or two of warm milk in the morning, he was overjoyed, and danced and clapped his little hand with delight. Accordingly he laid his roll in the table drawer, in order to eat it with his milk, and played with great pleasure with the golden apple, but did not want to eat it, because it shone and glittered so beautifully. The next morning, when the room was warm, and the boy had got his milk, and taken out the roll, he saw a handsome but very pale little boy, looking in through the dim window, which was half covered with frost; the little stranger looked very poor, and seemed to be very cold. Then our little friend was sorry for the poor child out doors, because he had to hunger and freeze on Christmas day; and he laid away his roll, and set down his mug of milk, and went and opened the door, and called the stranger in to warm himself by the stove, and he shared his milk and roll with him, and at last he said, "Now that I have a guest to day, I will eat my handsome apple with him." So saying, he divided the golden apple with the strange child. Finally, the visiter went away, with many thanks, and many wishes of happiness and blessings for his little benefactor.

But it did not seem as if these wishes were fulfilled, for the poor people fell into greater and greater poverty and suffering. Very soon the husband, and after him, the wife became ill and could not earn anything. So they lived a whole year in hunger and trial, and when Christmas eve came round again, the father had nothing to buy a taper or a toll for the child, and there was not a penny for warm milk, nor even anything to warm the room with. But the child had been taught to pray, for his parents were pious, and trusted in aid from God, and comforted their child when he was cold and hungry, and they told him that God would come to their help, even if he did not relieve them at once. The child believed this, and always prayed earnestly for relief from such poverty. And now, when it was so cold and dark, the door suddenly opened, and a clear light fell into the little room. This light came from the beautiful stranger child, who had returned again. Now he did not seem poor, but very rich, for he wore a white shining dress, and a bright light was around his head, and he carried a cross in his hands, and a glittering Christmas tree. And after him followed twelve aged, venerable, kindly looking men, with silver white beards. Each one of them had a great sack on his shoulder, and they took these sacks off, and placed them all before the poor child. And the Christ child, for it was he with the twelve holy apostles, spoke to the astonished boy. "Last year you shared your apple with me, and I took the seeds and planted them for you, in the heavenly garden of paradise. A great tree has grown up from them, and borne fruit a hundred fold, and that I here bring to thee," and he set the tree before the poor child, its branches bending down, under the weight of the most beautiful golden apples. "And last year you shared your roll with me, and I have taken as many kernels of wheat as there were in the roll, and sowed them in the heavenly garden of paridise. And the seed sprang up, and has borne fruit a thousand fold, which I bring thee to-day in return." Then the Christ child took the cross, and put it in the stove, and lighted it with a taper from the Christmas tree, saying to the poor child that it was the cross which he had borne, and which should now be taken from him. The sacks were full of the finest flour, and the apples of the Christmas tree were pure gold. And so the child and his parents became rich, and very happy people. [S. S. Gazette.

'MY MOTHER NEVER TELLS LIES.' A few ladies met at the house of a friend in the city of St. Louis, for an evening visit, when the following scene and conversation occurred:

'Sarah, you must not do so.'

The child soon forgot the reproof, and became as noisy as ever. The mother firmly said:

'Sarah, if you do so again, I will punish you.'

But, not long after, Sarah did so again.

When the company were about to separate the mother stepped into a neighbor's house, intending to return for the child. During her absence the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness into sorrow. A young lady present observing it, and learning the cause, in order to pacify her, said:

'Never mind; I will ask your mother not to punish you.'

'O,' said Sarah, 'that will do no good, my mother never tells lies.'

The writer who communicated the above for the St. Louis Observer, says,' I learned a lesson from the reply of that child, which I never shall forget. It is worth everything in the training of a child to make it feel that its mother never tells lies.'

THE Subscriber, living on a Farm pleasantly and salubriously situated, 31 miles from Boston, (easily accessible by Railroad and Stage) wishes to take into his family 6 or 8 boys, of ages from 7 to 12. His best efforts will be devoted to promote their health, improvement, and progress in their studies.

For further particulars, inquiry may be made by letter.

RICHARD S. EDES.

Bolton, Worcester Co., Jan. 7th, 1850.
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W. T. G. Morton, M.D.
SURGEON DENTIST.
No. 19 Tremont Row, Boston.

WOULD RESPECTFULLY ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which is certified to by the editors of the following Journal after having personally examined several different cases

[From the Boston Medical and Surgical Journal.]

GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 22d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the wearying, shifting movement, which the tongue, in imperfect cases of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7¼lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we tested by a strong pull with the hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the contrivance for attaching gold plates to the roof of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a deficiency in nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings, and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plan are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. eoptf oct16

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J. C. CRAM,
Teacher of Music.

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